



METROPOLITAN COMMUNITY CHURCH of BOSTON

131 CAMBRIDGE STREET

REV. MARGE RAGONA, PASTOR

BOSTON, MA 02114

(617) 523-7664

September 7, 1982

Shelter, Inc.

To Whom It May Concern:

This will introduce _____, whom I called you about. He is in need of shelter for a few days, and possibly in need of work or other services which can help him to get on his feet and become self-supporting.

I appreciate all the help you can give him, and ask that you refer him back to me if you are unable to be of service to him.

Thank you for your assistance.

Sincerely,

Rev. Marge Ragona

Rev. Marge Ragona
Pastor

mfr



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BOSTON, MA 02114

(617) 523-7664

September 7, 1982

Harbor Lights Shelter
Salvation Army
407 Shawmut Avenue
Boston, MA.

Gentlemen:

This letter will introduce _____,
whom I called you about. He is in need of shelter and
services to help him get on his feet.

We appreciate anything you can do for him, and ask
that you refer him back, if you are unable to be of
help to him.

Thank you for your help.

In Christ, our Liberator,

Rev. Marge Ragona

Rev. Marge Ragona
Pastor

mfr



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BOSTON CENTER FOR CHRISTIAN STUDIES
Park Street Church
Fall, 1981

LONELINESS

Dr. Raymond F. Pendleton, Instructor

- ✓ Sept. 22 Introduction
 Outline, Definitions, Complications
- Sept. 29 Causes of Loneliness
 (1) Social Conditions
- Oct. 6 Causes of Loneliness
 (2) The Culture
- Oct. 13 Causes of Loneliness
 (3) Confusion
- Oct. 20 Causes of Loneliness
 (4) Loss of Love
- Oct. 27 Corrective Measures
 (1) Developing a Positive Identity
- Nov. 3 Corrective Measures
 (2) Structuring Life's Boundaries
- Nov. 10 Corrective Measures
 (3) Developing Intimacy
- Nov. 17 Conclusion: A Fulfilled Life

Questions:

Chapter 8 - EMBODIMENT

1. If the Bible speaks of homosexual acts, but not homosexual identity, is the person for whom homosexuality is an identity evil, sick, or guilty of bad actions?
2. Is the unwillingness of gay people to procreate selfishness. Is this what the heterosexual fears (or envies) in gays?
3. Is loving the creature more than the Creator idolatry? Can homosexuality fall into idolatry any easier than any other form of sexuality?
4. How much of the Holiness Code is valid today? (Food laws, cleanliness laws, female subordination, etc?)
5. How can "justification by faith" be a powerful tool to help others ^{and ourselves} understand gays as Christians?
6. Do gays internalize the stereotypes re gays and/or reject them, and is there any truth in them (i.e. effeminacy, toughness, compulsive sexuality, promiscuity, child molestation)?
7. In a world of short supplies of food + energy is procreation idolatrous?
8. What do we mean by relationship, by community? Are gay relationships inherently more rewarding than non-gay - and would more people be gay by preference, if they could be? Do we choose gayness?

Chapter 8 - Ethics - Dilemmas

Introduction:

1. If the Bible speaks of homosexuality, but not homosexuality, is it the person for whom homosexuality is an identity, or a matter of belief?

2. The unwillingness of gay people to progress to a third way. What is the historical fear (or fears) in play?

3. Is being the creation more than the creation itself? Can homosexuality be a gift, or is it a curse? What is the meaning of identity?

4. How much of the Hebrew Bible is valid today? (Prophets, etc.)

5. How much of the Hebrew Bible is valid today? (Prophets, etc.)

6. Do gay people, the church, or society have a right to be different? Is there any truth in the statement, "We are all different, and that's good"?

7. Is a world of that suffering at least a world of suffering?

8. What does it mean to be different? Is it a matter of belief, or a matter of fact? Is it a matter of belief, or a matter of fact? Is it a matter of belief, or a matter of fact?

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September/October 1978

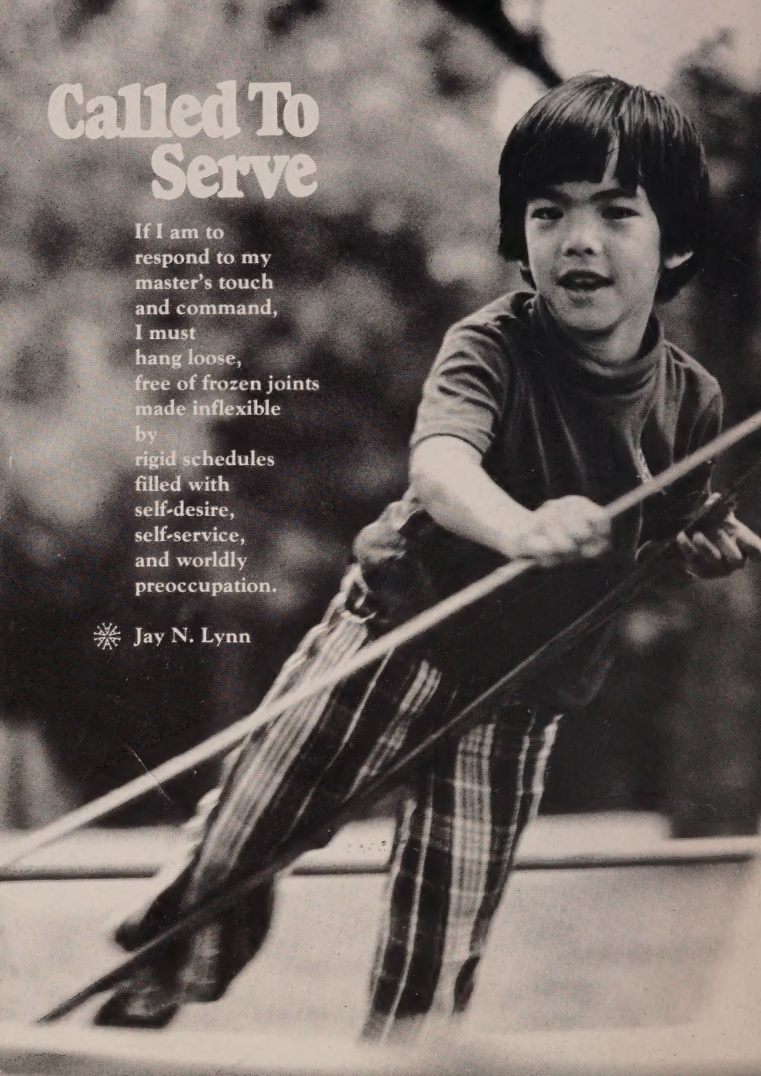
Called
To
Serve



Called To Serve

If I am to
respond to my
master's touch
and command,
I must
hang loose,
free of frozen joints
made inflexible
by
rigid schedules
filled with
self-desire,
self-service,
and worldly
preoccupation.

✻ Jay N. Lynn



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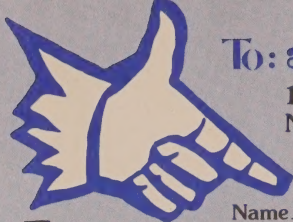
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Thanks

A note of appreciation for all those who served by sharing their witness in this issue.

Harold Bales served as contribution editor for the witnessing section. Harold, director of evangelization development in the United Methodist Church, recruited several new writers: **George Bass**, director of personnel training for the state of Tennessee; **Alfred Krass**, editor of *The Other Side* and a consultant to the working group on evangelism of the National Council of Churches; **J. Alan McLean**, the evangelism executive for the United Church of Christ; and **Herman E. Luben**, secretary for new life and evangelism of the Reformed Church in America.

Another new writer for us, **John Congram**, is minister of Saint Mark Presbyterian Church in Don Mills, Ontario.

A couple of news notes: **Jean Spencer**, Camarillo, California, wrote a number of contributions during recovery from major surgery. **John Ferree** has moved to a new pastorate, leaving his eight churches around Murphy, N. C. for one near Lake Junaluska, N. C.

Mary Ruth Coffman

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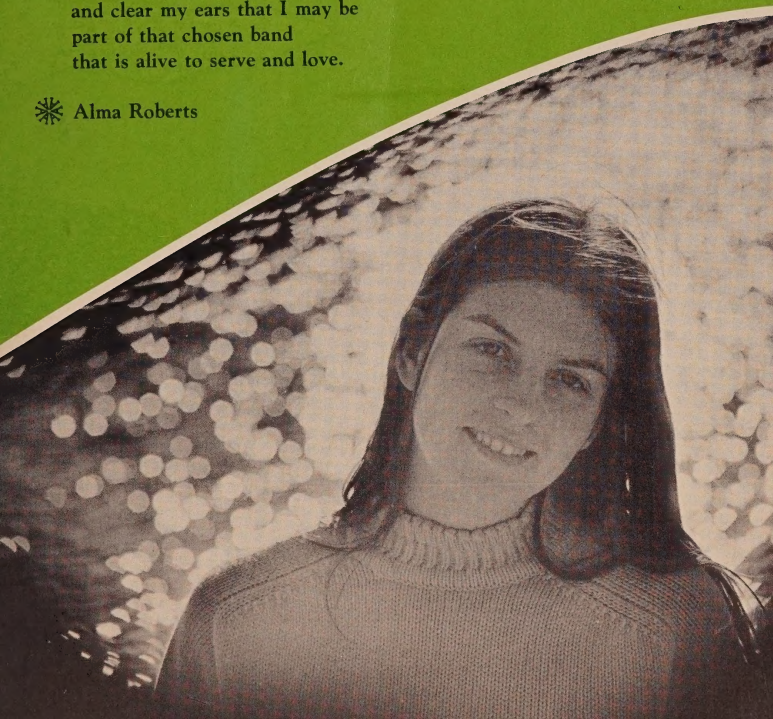
chosen

He came not for the chosen few
but for all.

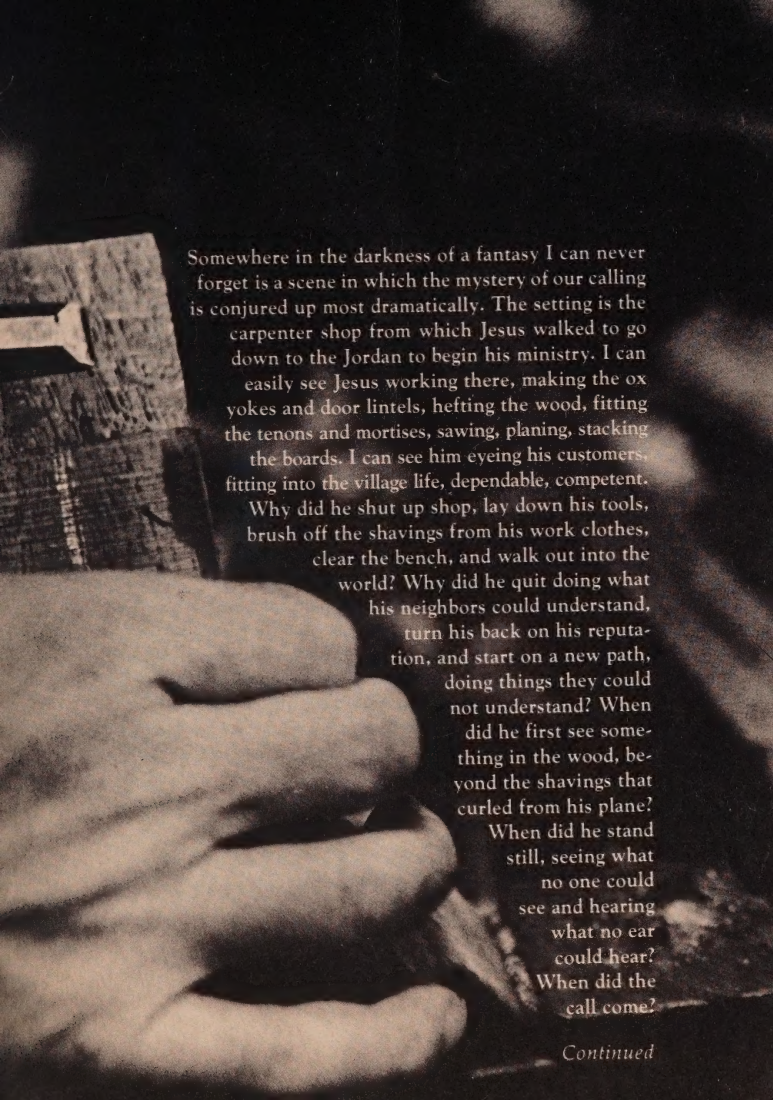
Yet he chooses those whose eyes would see,
whose ears would listen,
to carry on his work of love.

Lord, focus my eyes
and clear my ears that I may be
part of that chosen band
that is alive to serve and love.

✻ Alma Roberts



*The
Mystery
Of Our Calling*



Somewhere in the darkness of a fantasy I can never forget is a scene in which the mystery of our calling is conjured up most dramatically. The setting is the carpenter shop from which Jesus walked to go down to the Jordan to begin his ministry. I can easily see Jesus working there, making the ox yokes and door lintels, hefting the wood, fitting the tenons and mortises, sawing, planing, stacking the boards. I can see him eyeing his customers, fitting into the village life, dependable, competent.

Why did he shut up shop, lay down his tools, brush off the shavings from his work clothes, clear the bench, and walk out into the world? Why did he quit doing what his neighbors could understand, turn his back on his reputation, and start on a new path, doing things they could not understand? When did he first see something in the wood, beyond the shavings that curled from his plane?

When did he stand still, seeing what no one could see and hearing what no ear could hear? When did the call come?

Continued

His followers were never sure. Some thought he did not hear it until the baptism at Jordan. Others were sure he knew it when he was twelve and stayed with doctors in the temple. Still others thought his call came at his birth, signaled by a star. Others thought that it was the intention of God before the world began. No one knows. Perhaps it came in a thousand ways, infinitely pouring in through all the tiny chinks of life.

The same mystery pervades the calling of his disciples. They had jobs, homes, families. They gathered taxes, fished in the sea, sold at market, held jobs in business. Then one day they startled everyone. They walked away from their desks, dropped their nets, even abandoned their families. They were never quite the same. What happened? What mystery opened their hearts and spilled them into history?

You and I have been touched elusively, hauntingly, irrevocably, by this mystery. We have been stricken by hunger for something beyond self or earth, beyond peace or love. We have been thrust out, pushed forward. We are ill at ease with the obvious. We are caught between what people understand and what none of us understand. We may seem like fools, especially to the prudent and worldly wise and often to ourselves. We confess we are fools. We stand elated and disturbed, hoping and fearing, certain and unsure at the same time. When were we called? And how? Have we shut up shop, or do we still keep the key so we can slip back and start business again? How firm is our face set toward the unknown tomorrow?

 Ross Winner

TO BE CALLED

God does not call us away from our humanity; we are called back into it.

We are forever trying to escape our mortal condition, and we assume that the call from God will lift the burden of being human. We adopt a semidivine posture of being above the common embarrassment of doubt and shame. We begin to mouth the phrases of faith wrung from persons who laid hold on heaven while they suffered the torture of hell.

God calls us back from our pretensions, our poses, our holy false faces, back down into the very conditions we sought to escape. We become tremblingly alive where honest people live and where God is found.

✱ Ross Winner

YOUR AUTHORITY, PLEASE?

Hey, Jesus,
What kind of teaching
Are you trying
To lay on us?

Be first by being last?
Be powerful by serving?

You sound like
Some union-hating,
Status-quo-loving,
Wealthy stockholder
Who wants to keep
Common people down.

Where do you get off,
Telling us to take
Last place, to share, and to suffer?

Will you
Put down that towel and basin
And listen to me?

✱ Jim Magaw



When Jesus had washed their feet and put on his clothes, he sat down again and spoke to them, "Do you realize what I have just done to you? You call me 'Teacher' and 'Lord' and you are quite right, for I am your teacher and your Lord. But if I, your teacher and Lord, have washed your feet, you must be ready to wash one another's feet. I have given you this as an example so that you may do as I have done."

John 13 (phillips)

DISTRACTIONS

When I think of serving, I recall Mary and Martha. Mary sat and listened. Martha, the Bible says, was “distracted with much serving.”

Often I’m like Martha. In trying to serve, I get distracted. Prepare a church supper. Teach a class. Attend a meeting. In the busy-ness of trying to serve, I sometimes forget the call.

Lord, help me remember that taking time to listen to you is also serving.

✻ Cheryl Reames

Three Alternate Teachings 1

✱ by John Congram

As Jesus sat near the temple treasury he watched the people as they dropped in their money. Many rich men dropped in a lot of money; then a poor widow came along and dropped in two little copper coins, worth about a penny.

He called his disciples together and said to them, “I hope you have been observing the offerings of the people. It’s important for you to know where your support is. It’s all right to have poor people around like that poor widow who just went by, but did you notice what she put on the plate? About two cents! As I said, it’s okay if the poor want to come around as long as they keep quiet and don’t cause trouble. But you can’t run a temple on pennies! Remember that, when you’re tempted to become a prophet and speak out against the evils of this age!

“Even though the widows may give all they have, it isn’t even enough to pay a decent caretaker! True, the rich may give only a small proportion of their riches, but buddy, you’re dependent on it. So remember, ‘Don’t bite the hand that feeds you.’”

Read Mark 12:41-44 (tev) and evaluate your life in light of the tensions between these passages. What kinds of compromises have you had to make between these two positions?

Alternate

2

They came to Capernaum, and after going indoors Jesus asked his disciples, "What were you arguing about on the road?"

What they had been talking about was who was the greatest among them.

So Jesus sat down, called the twelve disciples to him and said, "Whoever wants to be greatest must put himself and his personal goals first. He must be prepared to work night and day. He must not allow himself to be diverted by the needs or desires of others. He must go straight for his goal. Sometimes he must be cruel and unfeeling to others, but this is the way the world is, and if you want to survive in it you cannot act like children.

"Above all you cannot be or appear to be soft. You must not trust others or show how you really feel. Live in this manner and you will become great."

Read Mark 9:33-37 (tev) for the authentic version of this scripture. Which way do you respond to the problems you face in education and career?

Teachings

3

Once a young rich man came to Jesus and asked, "Teacher, what must I do to acquire this new quality of life that you live?"

And Jesus asked him if he had kept the commandments five through nine.

"Yes," he replied, "I have tried to live a good and moral life."

"Well," said Jesus, "what about the tenth commandment, the one concerning coveting. You are very rich, you know. Why don't you give your money away and come with me?"

But the young man could not bear to give up his riches.

So Jesus, seeing his sorrow, said, "O well, why don't you keep your money and come along anyway. Maybe we can work out some kind of compromise. Maybe you will gradually come to the point where you can give up some of your wealth. In any case, you are very rich and we can use your support in getting our mission established. Whatever you feel you can give will be okay."

And the young rich man said to Jesus, "Gee, that's really great! You're a good fellow, Lord!"

Read Matthew 19:16-22 (tev) and study your own attitudes toward what you have and what you want. Which passage more accurately describes you?



THE SERVANT

Why, Lord, do I expect
words of praise from you
for work I've done today?
I should be
praising you
for allowing me
to be your servant.

✻ Dorothy Mosher

January 5, 1978
1973 Timberwood Lane

INTERCEPTED CORRESPONDENCE

✱ by John Ferree



Dear Lord,

I want to serve you so badly! I'm literally burning with the fever. I've been to the mountain and I'm more ready than I've ever been. What I need now is an assignment. That's what I want to discuss with you.

I've been offered program chairperson for the women at church, but I'm hoping you'll agree with me that it's not quite right. They need a teacher badly in Elementary III-IV, but I know too many of the children. Wild bunch if I ever saw one. It's no wonder though, considering the homes they come from. The woman next door has rheumatoid arthritis. She needs help with the groceries and she needs company. But, heaven help, she never lets go once she gets hold of you.

How about something new and different. No nursing homes please. I can't stand some of what I see in those places. And let's stay away from that social service center. It's in a terrible section of town.

I know you'll think of something special. I can hardly wait.

Love,

Charlene Newhardt

Charlene Newhardt



January 8, 1978
1973 Timberwood Lane

Dear God,

I need some help. My wife has flipped out. I might have known it would happen after the kids left home and she had time on her hands.

She claims she's been to the mountain top, but she's about to drive me someplace else. She's determined to serve you, but nothing's right. I put it in the ear of the president of the church women that she would make a good program person. I even asked the children's coordinator to talk to her about teaching in Elementary III-IV. But to my credit, I've not suggested she get involved with the old woman next door.

How about something new and different for her. It would help me and she might even be able to help you. I know you'll think of something. After all, you aren't God for nothing.

I anxiously await your reply.

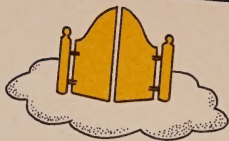
Sincerely,

Chuck

Charles Newhardt

488-862

Date: 8 January 1978
To: Records Division



Attention: Recording angel in charge of prayer requests and petitions
Subject: Regarding separate prayer correspondence from Charlene and Charles Newhardt on 5 and 8 January, respectively.

From: God

Pull the files on Charlene and Charles Newhardt. Then check to see who we have available to do a little work with them. I think we probably need to get somebody in there. They need help with their roles a bit, maybe a little liberation. Both Charles and Charlene seem limited in their understanding of themselves.

Unless my memory fails me, Jack and Lillian Banks made reference to the Newhardts last week. They might be just the couple we need.

Also check the correspondence for the last week in November, and see whether the children's coordinator at their church said anything about needing help in Elementary III-IV.

I'm sure the woman at the center is desperate for help, but check it anyway. Look at the week before Christmas. I believe you'll find something from that older woman who lives next door to the Newhardts.

Get everything together, discuss it with Gabriel, and get back to me with recommendations by the tenth.

AG.



Me and Jesus

That old time religion
makes me tingle and feel warm inside.
Me and Jesus, one on one,
understanding each other,
just one eternal trip
like on a road that goes in circles
where you keep coming back to the same place
and almost never take an exit
because you don't know what's that way
and besides the old path is comfortable and nice
and things are a lot less complicated when
it's just you and Jesus,
if you know what I mean.

Sometimes

I wonder though
what would happen if I gave a little of
myself to somebody besides him.
I don't know if I have the guts to complicate my
life like that
or even want to.

Serving and loving and caring are pretty words
but prettier at a distance.

They have an odor close up that scares me.

I don't much like the way they smell,
demanding sacrifice
and involvement
even some hurting

and maybe a tear or two.

I'm not so sure I want to find out what it all means.

Keep me warm, Lord, but please don't ask me about
the rest of it.

✻ John Ferree

On occasion,
Lord,
I get in and do a lot
of work for you.
My heart and my hands
are in perfect harmony,
a true service to you,
and I feel good.
Other times,
my heart said
I'd be there,
and only my hands
show up for the work.

✻ Kari Hill

Hands, No Heart



CONTRITION

Take back this burden, Lord,
which I have taken up in error.
In my eagerness to serve, I
did not seek your guidance but
took this ministry upon myself.

I was so certain that I knew how
the situation should be handled.
I was positive that I knew what
was best for everyone involved.
Without consulting you, I waded
in to do your work.

My understanding was incomplete;
and where I sought to bring peace,
I have sown discord. I tried to
minister in my name instead of
yours, and I have lost a friend.

Forgive me, Lord, and heal the
wounds my thoughtlessness has caused.
Teach me to wait upon your understanding,
trusting you to use me where you will.
The way to reconciliation will be painful,
Lord; but your love speaks gently and
reassuringly of hope.



Marie Livingston Roy

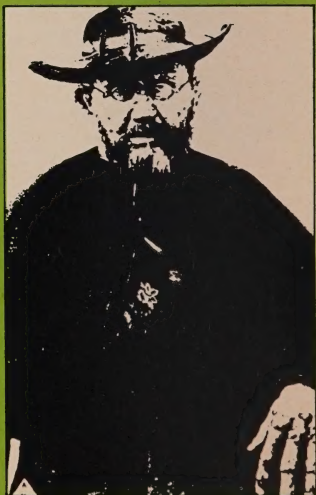
Father Damien,
leper-lover, you who
found your vocation and integrity,
you are not noble because you served
pitiable, neglected people
but because you found your place
on Molokai,
because you contended for your flock,
because you loved your people
and asked for nothing more
than to be with them
in life
and in death.

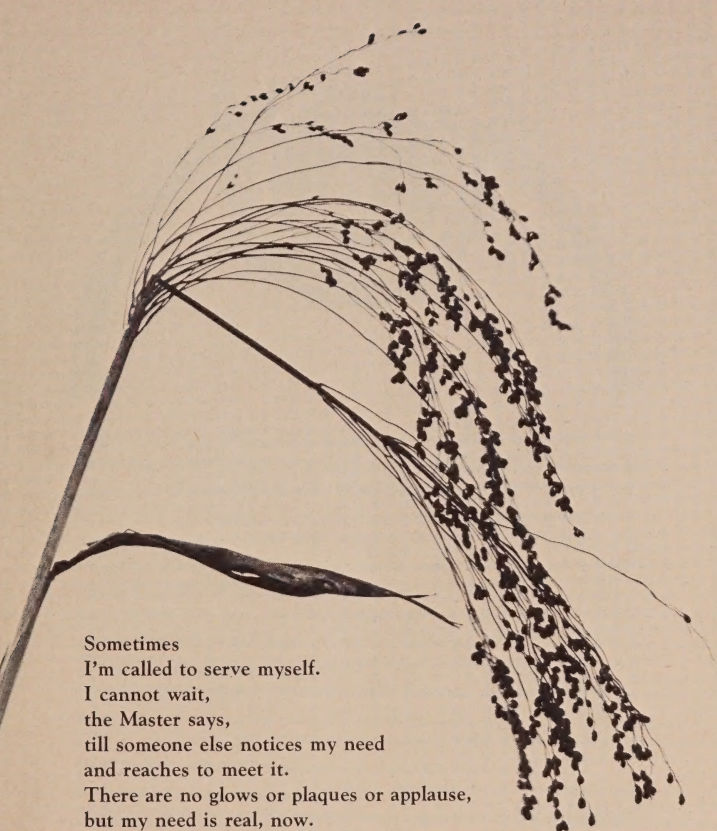
✱ Jim Magaw

*Whoever loses his life for my sake and
the gospel's will save it.*

Mark 8 (rsv)

FINDING ONESELF





Sometimes
I'm called to serve myself.
I cannot wait,
the Master says,
till someone else notices my need
and reaches to meet it.
There are no glows or plaques or applause,
but my need is real, now.
And in my solitude
still
I am serving
God's child.

✻ Jean Spencer

serving



In Genesis 12 the word of God lands on a settled villager, transforming him into a wandering nomad. "Go from your familiar surroundings," the Lord tells Abraham. "I will make you a great nation and through you I will bless all the families of the earth." God's plan to redeem creation enters history with the call of a man whose obedience would last eternally.

He was not, however, called as an isolated individual. Abraham was not a solitary knight of faith, but was called to be the father of a great **people**, a nation, a corporate body. Nor was he called for his own sake but rather that through him all peoples would be blessed. The ancient Israelite call was not tribal or narrowly nationalistic but was universal, for the sake of the blessing of all people.

God's call is a call into peoplehood and whenever individuals are chosen it is for the sake of the corporate call of God, not their individual blessing. In addition, the people of God are called into being not for their sake but for others. The call into peoplehood is a call into servanthood as well.

✠ James W. Jones

ACTION

List the many different “peoples” or “corporate bodies” that you belong to (nation, sex, race, age group, faith, denomination, civic club, association, school, political party, etc.).

Are these associations voluntary or involuntary? Which of the groups did you join willingly? Does membership in one group preclude membership in another?

Can you list the witness of each of these groups historically? What image does each have corporately? What does your membership in each group say about you?

What good and bad actions have these groups been responsible for? What are they doing in the present?

What role does God’s call to peoplehood play in the actions and attitudes of these groups?

How does your personal understanding of God’s call influence your relationships to these groups?

A LITANY FOR SERVANTS

Lord, you commanded us to serve,
and sent your Spirit to empower us
for ministry.

Help us in our hectic lives to be
sensitive to the opportunities for
service in your name.

We acknowledge that we become
whole persons because we
experience your love through
those around us.

Help us to remember that we cannot
be Christians in isolation. It is in
ministry that we find the reality
of Christ.

Your life is an example to us
of loving service. Your message
of forgiveness and reconciliation
is for all persons.

Help us to minister to others without
judgment, and to recognize the healing
power of Christian fellowship.

As your servants, Lord,
we look to you for guidance
in our ministry, remembering
that you use many persons and
methods to achieve your purposes.

Help us to distinguish your call to
minister from the influence and pressure
of people around us, trusting you to use
each of us in accordance with our abilities
and experiences.

Empower us we pray, O Lord,
as we renew our commitment to
be your servants in the world.
Guide us daily as we go about our
work of being builders of the Kingdom.
Amen.

✻ Marie Livingston Roy

A SERVANT'S PRAYER

✱ by Judy Payne

Lord, give me
Eyes clear enough
to see the hurt
in the world
Ears perceptive
enough to
hear your call...



**A brain wise enough to figure a solution
A voice loud enough to tell of the need**



Feet determined enough to seek out the alleys of
misery and despair
Hands sensitive enough to hug, mold, and heal

A heart strong enough to endure the struggle
And a spirit thankful enough to ask
"What more may I do?" ❄



SERVICE TO OTHERS

His Example
His Command





Sometimes
I share myself
 breaking off a piece here
 a piece there
 specially chosen samples of myself.
Other times
I am just there,
 open,
with complete abandon,
 complete,
 not in pieces.

✻ Kari Hill

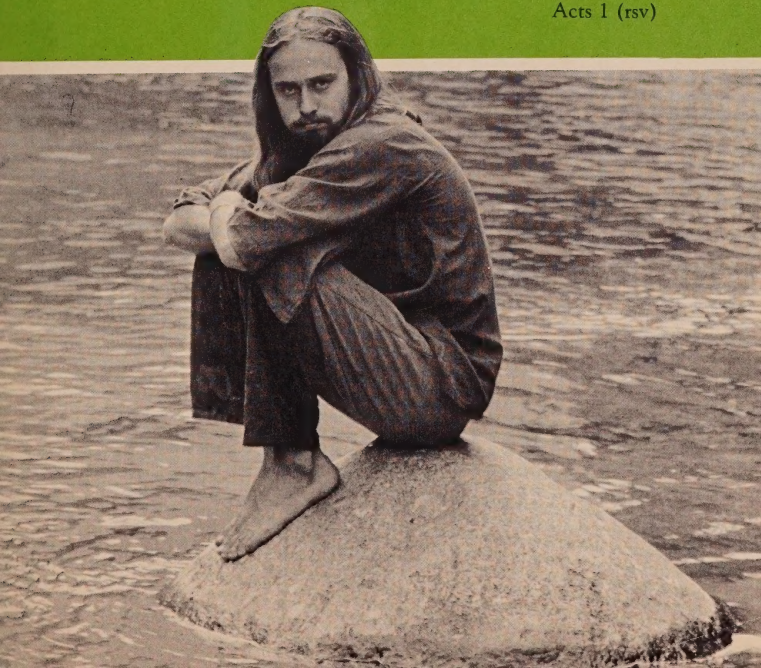
IDENTITY

Personal identity is the foundation upon which effective witness is always built. Who can share by word or deed a credible witness about God who has not first grasped the beauty of his or her own self in relationship to God? Only persons who perceive their own selves as loved have conceded that they are indeed worth loving.

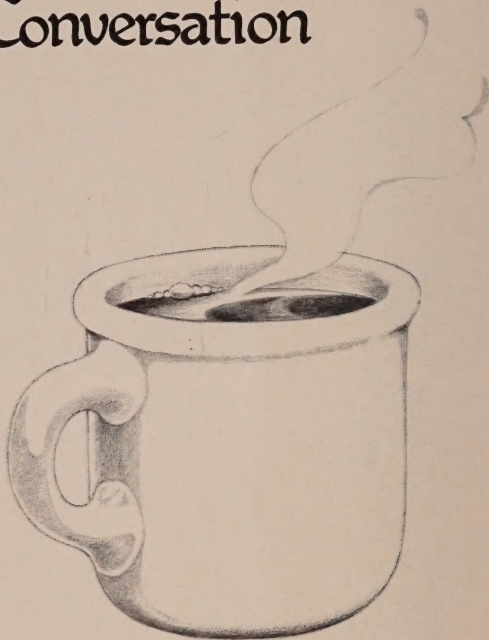
✱ Harold Bales

You shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth.

*Jesus
Acts 1 (rsv)*



Saturday Conversation



I saw this man receive a cup of coffee. He was about forty, and he looked intense. I greeted him, but he was not responsive. He seemed distant, even hostile.

Later I saw him sitting at a table drinking his coffee alone. Once more I tried to reach out to him. I sat down and began asking questions.

Come to town often?

Sometimes. Came for medicine today.

Someone sick?

My wife.

I'm sorry. She been sick long?

Four years. She's got the big one.

Cancer?

Yes, She is discouraged, even bitter. It's hard on all of us. We have two kids, two boys. One is thirteen; the other, sixteen.

You're hurting.

Yes, I am. We all are.

This conversation opened the door to my sharing with him an offer to visit his wife. I asked him how he was coping, to which he responded that he wasn't. I then explained that the Joyful Inn was sponsored by people who had found their faith to be a source of great strength. I offered him a copy of Good News for Modern Man, which he said he would like to read. He was receptive to the idea that God would be able to help him. I introduced him to several people. Before he left, he was smiling and even laughing at someone's passing joke.

I didn't do much, but the whole experience made me feel like a missionary. I have been carrying Bob Rodgers in my heart since that day. I know that God knows where he is, what his needs are. I believe that God led him to the Joyful Inn on a cold rainy Saturday afternoon to reassure him of His love.

✱ Herman E. Luben

Often our ministry is an unpretentious, even silent witness. There are some situations of such extraordinary quality that words are inadequate to enhance the language of lovingkindness.

✱ Harold Bales

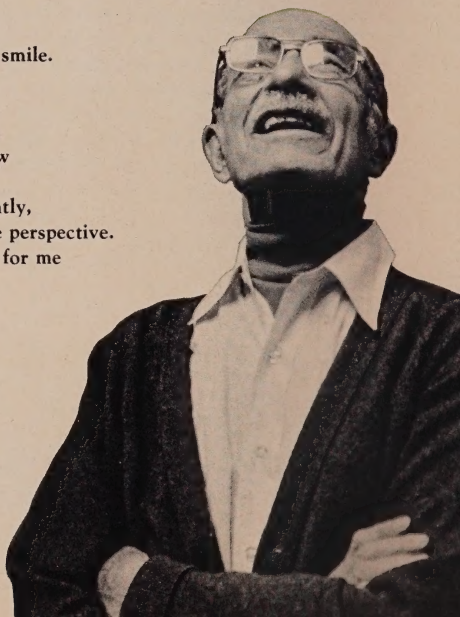
Witnessing
is never easy,
at least, not in the Bible.
If it seems that way,
if you enjoy it,
then perhaps
you'd better ask yourself
what you are witnessing to
and why.

To witness
is to be in court,
on the stand, before the jury,
and the judge.
Then your word, your integrity,
maybe even your life
can be at stake,
not just your winning smile.

I testify
to all that I have seen.
Yet nowadays we know
that everyone sees
just a little bit differently,
from their own unique perspective.
Could their testimony for me
be just as important
as I know mine is
for them?

✱ J. Barrie Shepherd

Thoughts On Witnessing



The first need of anyone is not to be talked to but to be listened to. After that we can be talked with. Most people complain that no one listens to them, not even the church.

How we listen is as important as how we tell. Indeed our listening may have a greater impact than our telling. Our listening is an act of caring, and caring acts authenticate caring words. The witness who rushes in talking about God has not earned the right to speak, nor does the witness know where the listener is on a journey toward or away from God.

✻ Herman E. Luben

THE SILENT SIDE OF WITNESS



LET US SPEAK OUR FAITH

A profound distrust of everything that is merely verbal often causes a personal word . . . to be suppressed. What can weak human words accomplish for others? Why add to the empty talk? Are we, like the professionally pious, to "talk away" the other person's real need? Is there anything more perilous than speaking God's Word to excess? But, on the other hand, who wants to be accountable for having been silent when he should have spoken? How much easier is ordered speech in the pulpit than this entirely free speech which is uttered betwixt the responsibility to be silent and the responsibility to speak! . . .

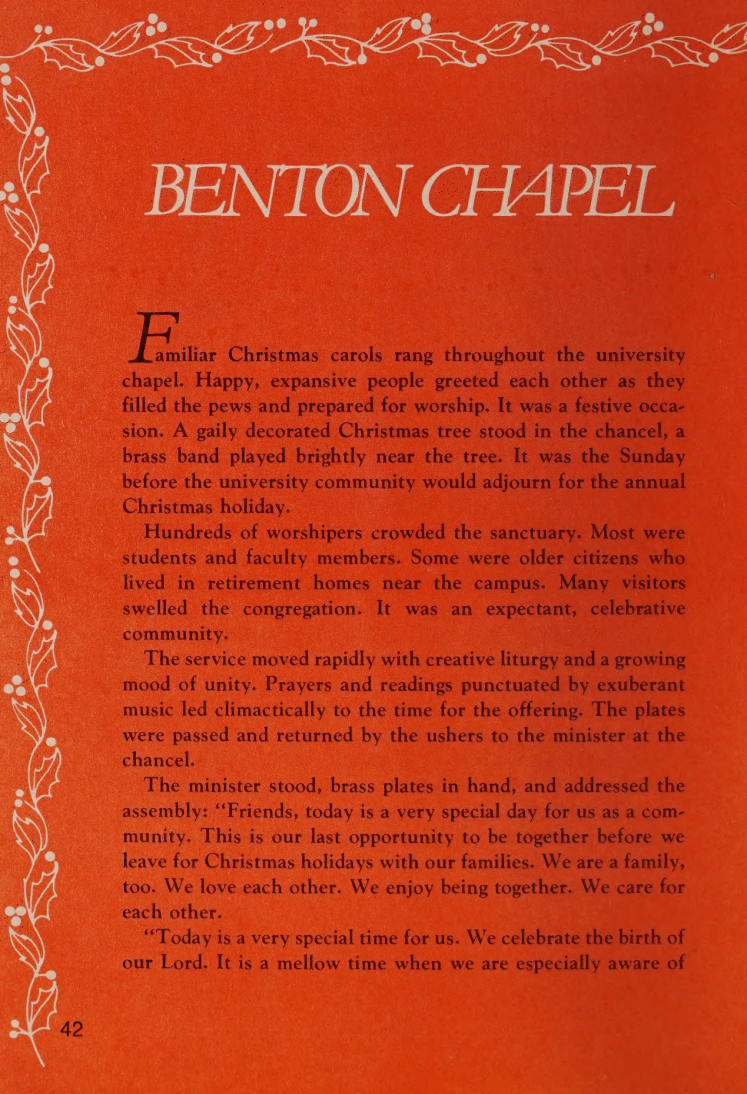
The basis upon which Christians can speak to one another is that each knows the other as a sinner, who, with all his human dignity, is lonely and lost if he is not given help. This is not to make him contemptible nor to disparage him in any way. On the contrary, it is to accord him the one real dignity that man has, namely, that, though he is a sinner, he can share in God's grace and glory and be God's child. This recognition gives to our . . . speech the freedom and candor that it needs. We speak to one another on the basis of the help we both need. We admonish one another to go the way that Christ bids us to go. We warn one another against the disobedience that is our common destruction. We are gentle and we are severe with one another, for we know both God's kindness and God's severity.

✻ Dietrich Bonhoeffer.



They met constantly to hear the apostles teach, and to share the common life, to break bread, and to pray. A sense of awe was everywhere, and many marvels and signs were brought about through the apostles. All whose faith had drawn them together held everything in common: they would sell their property and possessions and make a general distribution as the need of each required. With one mind they kept up their daily attendance at the temple, and, breaking bread in private houses, shared their meals with unaffected joy, as they praised God and enjoyed the favour of the whole people. And day by day the Lord added to their number those whom he was saving.

Acts 2 (neb)



BENTON CHAPEL

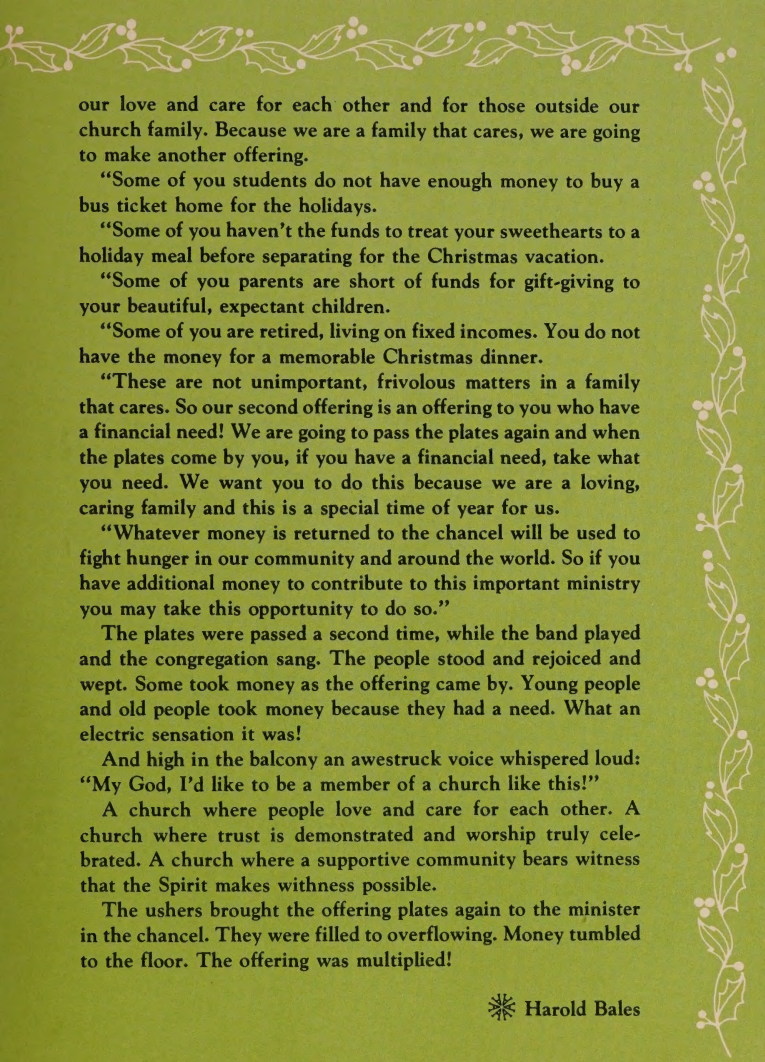
Familiar Christmas carols rang throughout the university chapel. Happy, expansive people greeted each other as they filled the pews and prepared for worship. It was a festive occasion. A gaily decorated Christmas tree stood in the chancel, a brass band played brightly near the tree. It was the Sunday before the university community would adjourn for the annual Christmas holiday.

Hundreds of worshipers crowded the sanctuary. Most were students and faculty members. Some were older citizens who lived in retirement homes near the campus. Many visitors swelled the congregation. It was an expectant, celebrative community.

The service moved rapidly with creative liturgy and a growing mood of unity. Prayers and readings punctuated by exuberant music led climactically to the time for the offering. The plates were passed and returned by the ushers to the minister at the chancel.

The minister stood, brass plates in hand, and addressed the assembly: "Friends, today is a very special day for us as a community. This is our last opportunity to be together before we leave for Christmas holidays with our families. We are a family, too. We love each other. We enjoy being together. We care for each other.

"Today is a very special time for us. We celebrate the birth of our Lord. It is a mellow time when we are especially aware of



our love and care for each other and for those outside our church family. Because we are a family that cares, we are going to make another offering.

“Some of you students do not have enough money to buy a bus ticket home for the holidays.

“Some of you haven’t the funds to treat your sweethearts to a holiday meal before separating for the Christmas vacation.

“Some of you parents are short of funds for gift-giving to your beautiful, expectant children.

“Some of you are retired, living on fixed incomes. You do not have the money for a memorable Christmas dinner.

“These are not unimportant, frivolous matters in a family that cares. So our second offering is an offering to you who have a financial need! We are going to pass the plates again and when the plates come by you, if you have a financial need, take what you need. We want you to do this because we are a loving, caring family and this is a special time of year for us.

“Whatever money is returned to the chancel will be used to fight hunger in our community and around the world. So if you have additional money to contribute to this important ministry you may take this opportunity to do so.”

The plates were passed a second time, while the band played and the congregation sang. The people stood and rejoiced and wept. Some took money as the offering came by. Young people and old people took money because they had a need. What an electric sensation it was!

And high in the balcony an awestruck voice whispered loud: “My God, I’d like to be a member of a church like this!”

A church where people love and care for each other. A church where trust is demonstrated and worship truly celebrated. A church where a supportive community bears witness that the Spirit makes witness possible.

The ushers brought the offering plates again to the minister in the chancel. They were filled to overflowing. Money tumbled to the floor. The offering was multiplied!

BE GONE

Do not talk to me of God
or come to my door with tracts
or stop me in the street
to ask if I am saved.

Hell holds no threat more
agonizing than the harsh
reality of my life.

I swear to you the fires
of hell seem more inviting
than this bone-deep cold
of my existence.

Neither speak to me of church.
What does the church know
of my despair, the church
barricaded behind its
stained-glass windows
against the likes of me?
Once I heard your pleas
for my repentance and
sought a fellowship of faith
within your walls.

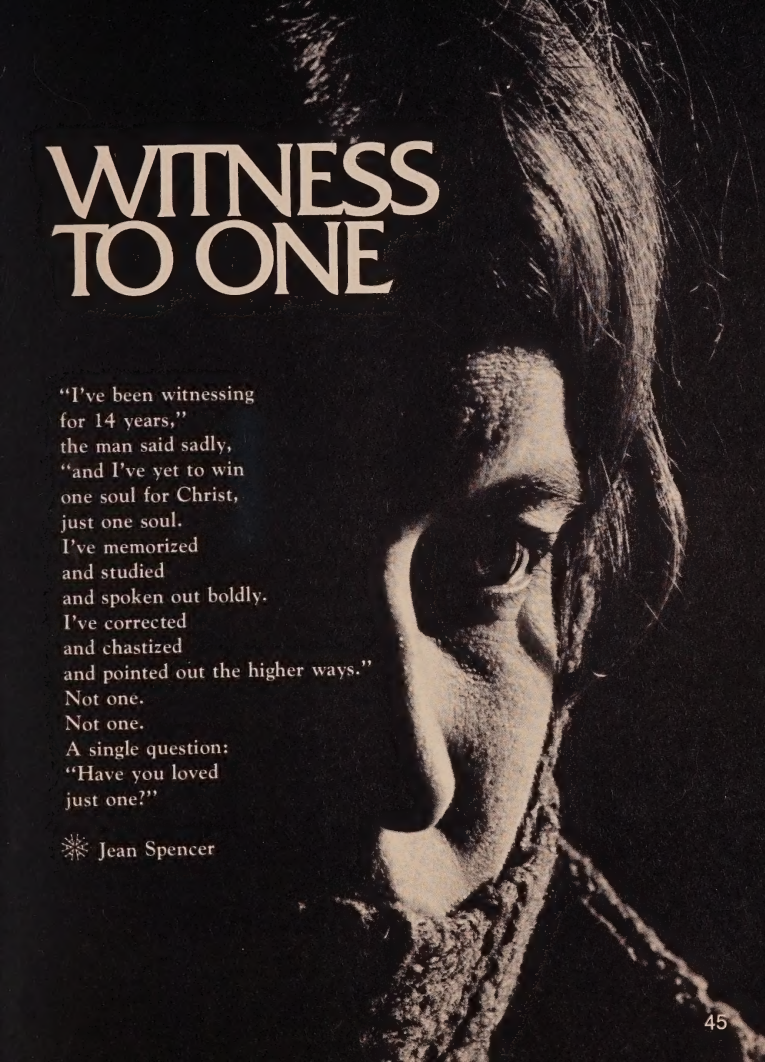
There I saw your God
reflected in your faces
as you turned away,
afraid to touch the leper
at your door.

Forgiveness never came
and judgment reigned supreme
entrenched in padded pews
murmuring empty charms and
programmed litanies.

The healing love I sought
was carefully hoarded,
reserved only for your kind.

Be gone from me
and speak no more of God.
I've seen your God
made manifest in you:
a God with no compassion.
So long as your God withholds
the warmth of human touch from me
I shall remain an unbeliever.

❄ Marie Livingston Roy



WITNESS TO ONE

"I've been witnessing
for 14 years,"
the man said sadly,
"and I've yet to win
one soul for Christ,
just one soul.
I've memorized
and studied
and spoken out boldly.
I've corrected
and chastized
and pointed out the higher ways."
Not one.
Not one.
A single question:
"Have you loved
just one?"

✻ Jean Spencer

Wants & Needs

The man who lay by the pool at Bethesda for thirty-eight years had a need and he had a want. They were not the same, as Jesus saw. The man's need was met, but not the way he expected because everyone else had tried to help him do what he wanted. Jesus enabled him to do what he needed to do—rise, take up his bed, and walk. And he was healed.

We might not want to be saved, but we need to be. And there is the rub. As long as we can get what we want, we can avoid getting what we need. The hard fact is that people who try to answer our needs are not very popular. We usually prefer to deal with those who will respond to what we want instead. If we can discern our needs, then we can begin to learn to discern others' needs, too. Then we can become real witnesses and bearers of the gospel. Otherwise we're back where it all began with Adam and Eve, getting what we want instead of what, God knows, we need.

❄ William Duckworth

LIFE-ORIENTED

A young boy with short brown hair is sitting in the center-right of the frame. He is wearing a dark, long-sleeved button-down shirt and light-colored, worn-in jeans. He is looking directly at the camera with a neutral expression. He is surrounded by large, rusted metal gears of various sizes, which are stacked and interlocked, creating a complex, industrial background. The lighting is somewhat dramatic, with shadows and highlights on the gears and the boy's clothing.

You talk of life
the young man
exclaimed.
Why his surprise,
I wondered,
until
he
confessed that
until this very minute
he had only
heard (and ignored)
words of
“death-oriented Christians.”

God, how can we
hear ourselves
witness?
really
hear ourselves
as we
sound to
your children
outside?

✻ Jean Spencer

In the Ramada the executives come and go,
talking of Evangelio.
EVANGELIO '79
A Time To Renew
Your Lifeline!

The Holy Spirit's coming—he needs an itinerary
There's going to be a visitation—we need a plan!
Organize, strategize, finalize, Achieve
Rationalize, prioritize, customize, Succeed!

A Master Plan for World Evangelization
10 Steps to Effective Discipling
How To Grow a Vital Church
How To Be a Successful Church Planter
How To Organize a Winning Crusade

If only Jesus had planned it right,
If only Jesus had planned it right,
If only Jesus had planned it right,
A crucifixion might not have been needed.

EVANGELIO '79
Reach More and Win More
Don't Be a Loser This Time!

And the rains came, and the winds blew
while
quietly, imperceptibly
softly, gently,
it reaches the top of the pot
and slowly
goes over the brim,
down, down, down,
down the side,
onto the table,
over the edge,
onto the floor.

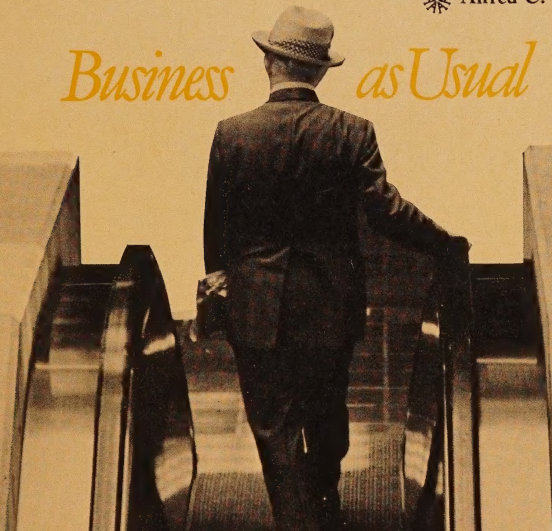
It encompasses the whole area,
it fills all the space,
it reaches the walls,
and climbs, climbs, climbs,
climbs to the ceiling,
searching for unfilled space.
It bursts through the cracks
and crashes through the shutters,
out, out into the free air,
ever growing, enlarging, expanding,
softly, silently, indubitably
the leaven.

Bibles come alive
people start to dance and clap and sing
strangers embrace
silent ones shout

systems are challenged
walls break down
devils are exorcized
deeds of love are done
new dreams are dreamt
new identities are forged
communities coalesce
slaves are freed
the lame leap
the poor hear good news
preached to them
and
in the Ramada
the executives come and go,
talking of Evangelio.

✱ Alfred C. Krass

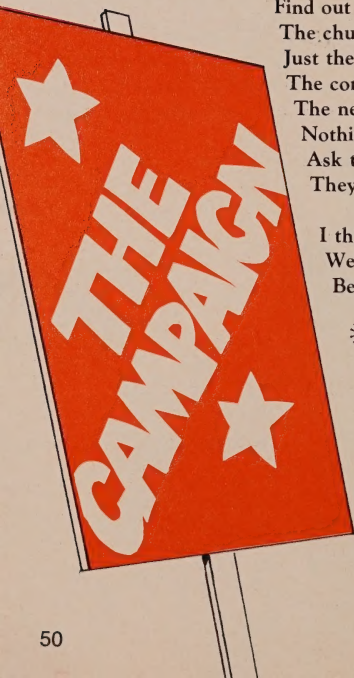
Business as Usual



Where I come from
It's evangelism season.
I keep wondering what will happen
If the campaign is a success.
What will happen when the people "won"
Find out
The church is not on fire.
Just the campaign.
The competition.
The need for scores.
Nothing is still happening "in church."
Ask the traveling elders.
They've told me.

I think God isn't done with us yet.
We'll all learn a lot
Before this is over.

✱ Mary Dell Miles



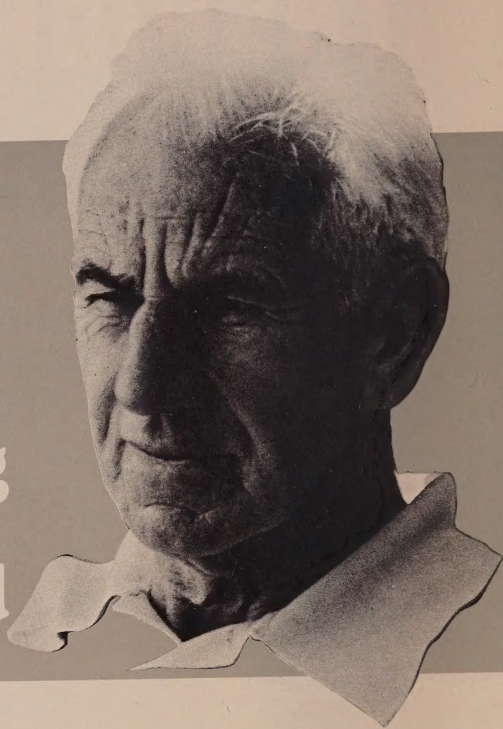
OUT OF FASHION

Witnessing came to be a bad word
Among the people I know best.
It came to mean people who
Always wanted to talk about
Something that had happened to them
But who turned out
Living lives just like the rest of us.
It came to mean being asked at school
Are you saved.
It came to mean groups called,
Derisively,
Bible-toters.
People carrying Bibles around, with
Stickers on their notebooks,
As though that made them better
And others worse.
Others would be okay, when they
Just got what the witnessers had.
Witnessing went out of fashion
Among the people I know best.

✻ Mary Dell Miles



A Caring Deed in Word



His wife had terminal cancer. We had just met during a 20-minute visit around her hospital bed. They had been “inactive” members for 15 years, having dropped out prior to my arrival as pastor. I had been visiting her for almost two weeks, but this was my first glimpse of him.

Before leaving the hospital room I had said to him: "Mr _____, your wife and I have been accustomed to sharing a prayer together at the end of our visits. Would you like to join us?" He nodded. We joined six hands around the bed for a prayer of petition and hope.

Saying good-bye I headed down the hall for the elevator. Reaching it I heard footsteps behind me and then the words: "Oh Reverend?" Turning I saw the husband. He approached intently and asked: "Reverend, what's the name of the treasurer at the church? I'd like to send a check." Pausing and taking a breath I almost parroted the name, but something came over me.

"You know, Mr _____, your check is welcome, and I hope you'll send it, but I hope you'll do something more as well. I hope you'll send yourself. Yes, I hope you will come to our church again. If your wife is ever able to come with you I hope she will, but if not I do hope you'll come. You see, there's a life of faith there that means a great deal to me. It strengthens me and gives me the kind of certainty we were just praying about there in the room. I would like for you to discover some people who help me find my faith in Jesus Christ because I think it could mean as much to you as it does to me."

He looked at me with a flicker of eager gratitude and nodded. "I will come," he said. And he did.

That encounter in front of the hospital elevator changed both our lives. It was the first time in sixteen years of parish ministry that I had ever witnessed to my faith in that way, and it was scary. As I spoke my voice cracked and my mouth went dry. I was accustomed to speaking the expected words from the pulpit and in the usual church settings, but witnessing in hospital corridors and beside elevators was a new experience. Why do we resist the simple sharing of the faith that is within us when it can make such a difference in people's lives?

WITHNESS

The headline blared a tragic summary: "15-year-old Addict Becomes Anonymous Times Square Corpse." The story was a brief commentary on life and times in New York City's moral wasteland. She was about fifteen years old, a drug addict. No one knows her name. Her nude body was found on a rooftop in the seedy 42nd Street area where countless, nameless children wander in search of drugs and other destructive diversions.

Her parents may never know she's dead. Her drug dealer may miss her briefly, then cultivate a youthful replacement customer. Few persons in the city's X-rated movie and prostitution district admit ever seeing the girl. One man noted seeing her wandering around the neighborhood like a nomad, occasionally drinking a bottle of wine.

What can a caring Christian do in response to the crushing pain in human life today?



There are many important ways a Christian makes a redemptive mark on society. From the ballot box to the checkbook, Christians exercise their discipleship in response to God and in behalf of God's kingdom on earth. But it is less than fully satisfying for a Christian to attempt to soothe the pain by long-distance, personally detached ministries. We must personalize our commitment to Christ. We feel called to move beyond abstraction and detachment to an immediate ministry of personal contact.

A Christian begins dealing with evil in life by reflecting prayerfully on the facts. Life has a very real enemy and a Christian conversant with the message of the Bible takes that reality seriously. A Christian reflects on reality and discovers that squalor, ugliness, heartbreak, and tragedy grow from seeds sown in the same garden that gives birth and life to beauty, joy, and fruitfulness.

The seeds of immeasurable sorrow are sown in suburban houses and tenement apartments. Alienation, loneliness, frustration, conflict, and human nightmare can begin even in a home where Christians live. So persistent is evil in our world that it can even erode persons and communities of persons who have identified themselves with the person and purposes of Jesus Christ.

A reflective Christian also faces the facts about God's response to things that destroy life. The gospel is God's good news in response to humankind's bad news!

✱ Harold Bales

I'm not quite certain just when Molly showed up at our house, but within a few weeks she had taken up almost constant residence with us. Molly and her mother had recently moved into the neighborhood, and I learned through our three children that Mrs. Schumann worked the three-to-eleven shift at a local factory. Molly had adopted our family as her own, and we could hardly move without stumbling over her.

Many times I had been successful in choking down my irritation at having one more child to cope with in the hectic routine of our family life. One evening I was busier than usual and in anger sent Molly from underfoot with the hasty explanation that I had some very important things to do and I did not have time for her to visit just then. For a moment I watched her walk sadly down our steps; then I turned to more pressing matters.

Later I found her worn sweater in the corner of my favorite chair and remembered how chilly the air had become with the beginning of October. Since I had completed my work, I had time to feel remorseful about my abruptness with the irrepressible Molly. I grabbed my jacket and headed to Molly's house to return her sweater. When she came to the door, her eyes grew bright with welcome. In the silence of the empty apartment, she seemed tinier than ever. Molly was lonely and I felt ashamed. Suddenly I understood why our lively, helter-skelter home was so attractive to her.

I invited Molly back to our house and spent a long time thinking about the meaning of Christian mission that night. I had always considered mission to be tied to a far away land or

perhaps to a native American reservation or a ghetto. With heartrending clarity I understood mission to be as close at hand as my own neighborhood. Mission begins wherever people need to experience the love of God through others, wherever there is a need for the nurturing warmth of Christian fellowship. Mission was no longer an exotic activity far removed from me, supported solely by my money. Mission became a part of myself, an investment of me in the lives of others. Mission is taking off my shoes, for all of creation is holy ground.

✻ Marie Livingston Roy

*Thank You,
Molly
Schumann*



*W*ho are the middle-of-the-road witnesses? On one extreme we have the people on corners handing out tracts. They often make energetic witnesses, but they forget that a one-way witness is not effective. The primary aspect of witness is not what one person wants to say to another but the fact that the two people develop a relationship.

On the other extreme are the celebrities with their dramatic testimonies. The stories of Chuck Colson or Eldridge Cleaver or Corrie ten Boom make a significant impact on people, but their experiences often intimidate more humble Christians. A witness does not have to arise from extravagant or elaborate religious experiences. One experience with God is as authentic as another.

Middle-of-the-road witnessing is simply making explicit the implicit faith inside me. It is telling people how the gospel came to me.

The Middle Way

✻ mrc



ACTION

1. Whose life has been the most powerful influence on your own?
2. How has your life changed because of this most influential person?
3. Who are the most significant other persons in your natural social network?
4. What are you attempting to communicate to them through the quality of your life?
5. What specific ministry of witness will you do today by simply being with another person? Who is the person? What will you do?

 Harold Bales

The Joy of Being With

I shall never forget my greatest lesson in exertion. Our youth group had worked very hard putting together a summer service project called Mountain T.O.P.

During the first week of the project, Leanne, one of our young staff members, was arranging work projects on a very hot Thursday afternoon. She made her last call on Mrs. Hillson, an eighty-three-year-old woman caring for her sixty-five-year-old retarded son and two grandchildren. The elderly woman's only income was welfare, and the public health officer had just served notice on her that she had to vacate her home within ten days because of an infestation of roaches. Although Leanne was a complete stranger, Mrs. Hillson pleaded for help in tears.

Leanne returned to camp with a kindled spirit and a determination to get rid of the roaches. When she told me the situation, I dampened her spirit with, "You've got to be kidding. That will cost a fortune." The group had no money for such a task.

On Sunday the youth groups started pouring into the work center. We worked hard getting into teams and fine-tuning our skills. After supper Leanne said, "George, Mrs. Hillson needs our help. What are we going to do?"

My response to Leanne was meant only to pacify her: "Pray, Leanne. Let's pray for help." Even though I wanted to help poor Mrs. Hillson, I really did not see any way to help with our limited resources.

That evening in our sharing time Leanne suddenly stood up with her hands in her hip pockets and told the story of Mrs. Hillson. "George said we can't do anything at this point except pray. Will you pray with me?" Secretly I was a bit uncomfortable with the whole scene.

Monday morning was beautiful. By 8:45 a.m. all the teams were on the job. I stood on the front porch of a house beside the back road to the camp, relaxing after getting the work teams out

of the camp and to their places of service. My thoughts turned toward Leanne and her team headed toward Mrs. Hillson's. As I looked up the road I thought to myself, "That looks like a little red truck." As the truck came closer, I yelled, "It is a Terminix truck! Stop! Stop!"

The young guy driving the truck was not sure what to do. He stopped and got out very carefully. "Yes, sir, what can I do for you?"

"What will it cost to spray a house for roaches?" I spent the next five minutes telling our need.

"You say these kids are volunteers who paid to come to work? What in the world for?"

"These kids are full of joy, and they are sharing their love for the Lord through paint brushes, hammers, and smiling faces."

"Mr. Bass, I want to help, too. Spraying for roaches won't cost you a penny."

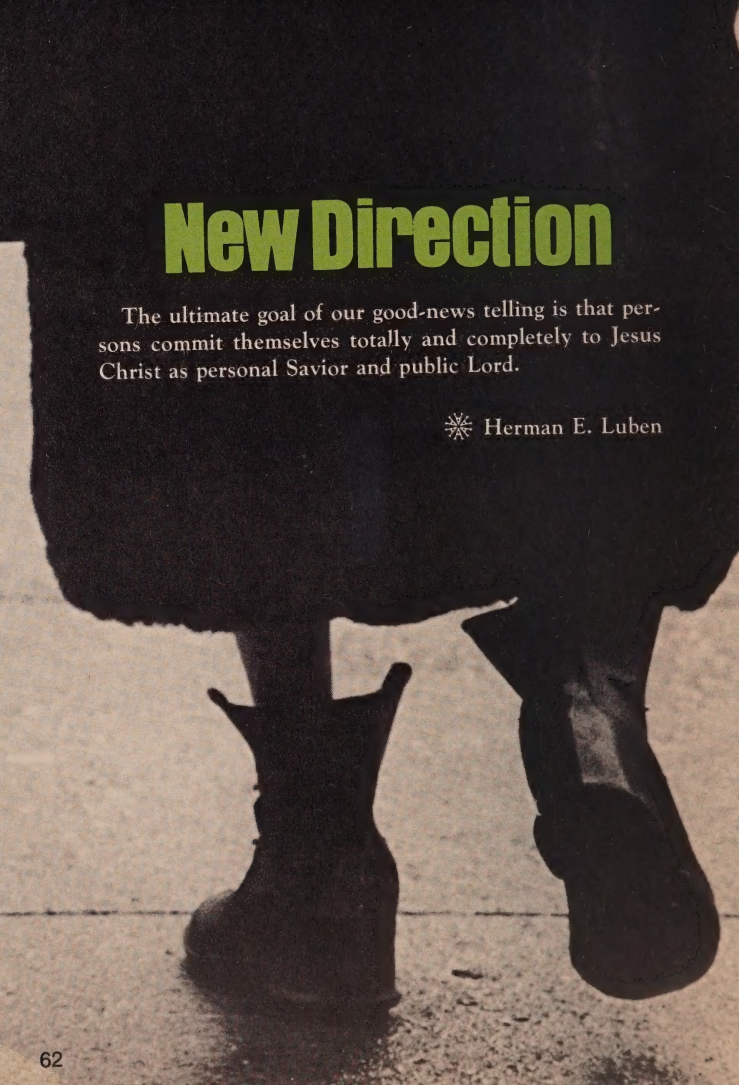
I will never forget the expression on Joe's face when he said, "Let me help." The excitement and sacredness of that moment will live forever in my heart. You see, Joe was in this remote mountain community to do a termite inspection for one of the few wealthy residents. He confessed to me, "I'm lost." My response was, "Joe, you ain't lost nothing."

We went to Mrs. Hillson's; and for three hours, Joe pumped everything he had into that house. The team spent two hours cleaning up dead roaches. As one team member put it, "It looked like rain coming off the ceilings."

We praised the Lord that night for the opportunity to serve and for the Hillson family's keeping their house.
The Lord helped us as we helped ourselves.

✱ George Bass





New Direction

The ultimate goal of our good-news telling is that persons commit themselves totally and completely to Jesus Christ as personal Savior and public Lord.



Herman E. Luben

*To one with ears
to hear and eyes
to see,
Everything
is a witness.*

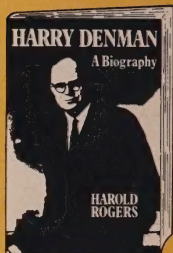
✱ Mary Dell Miles

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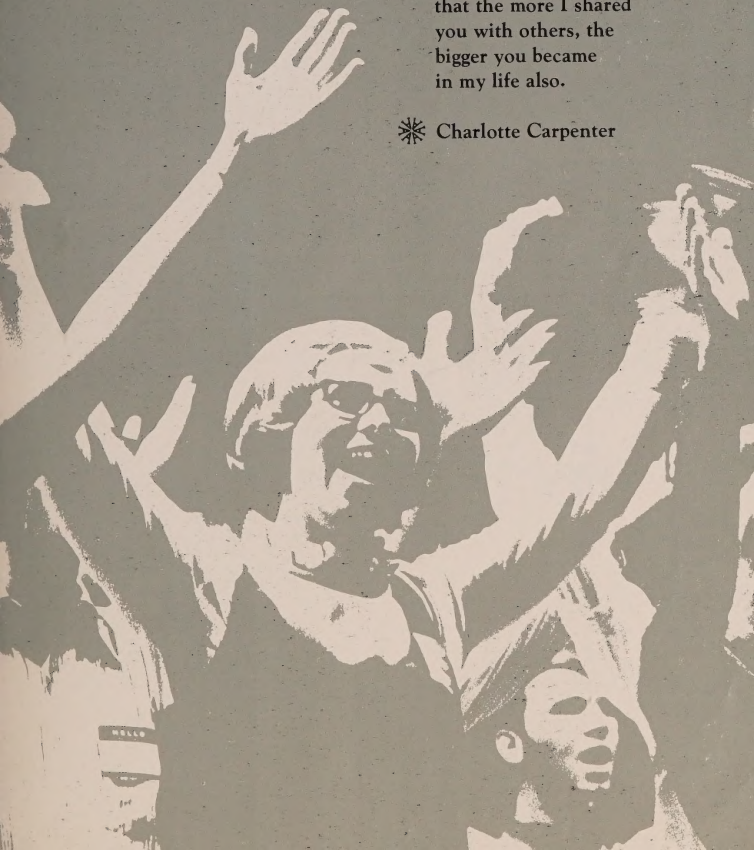
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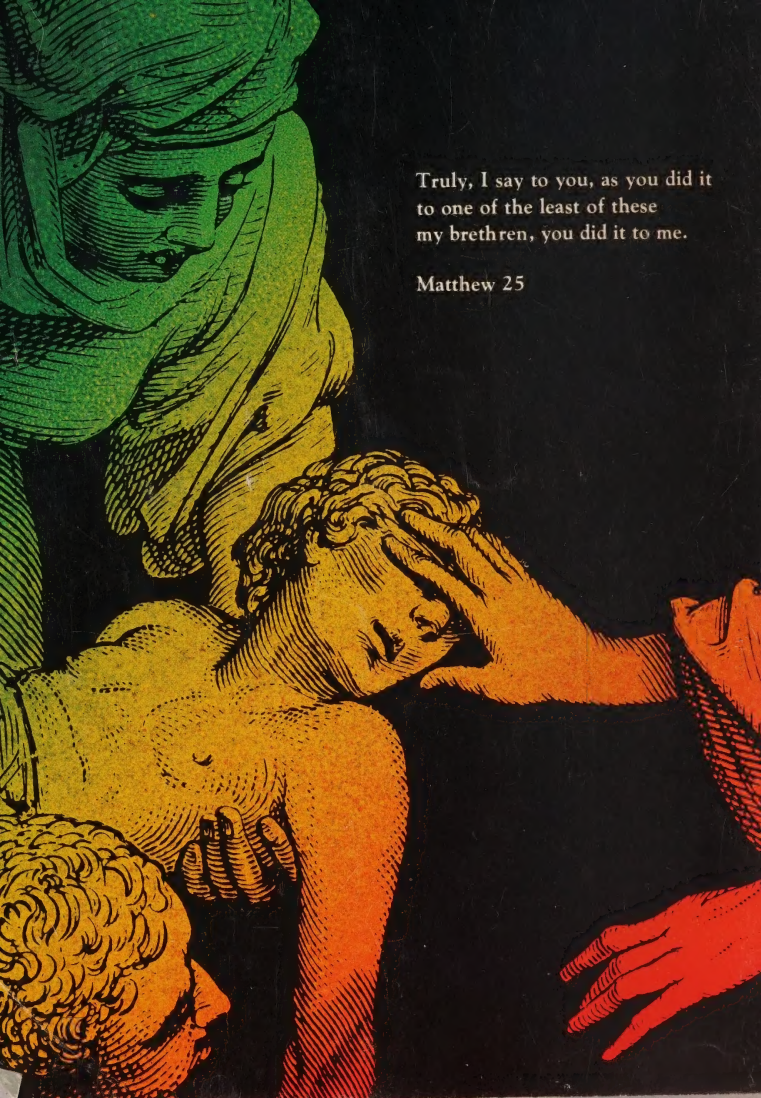
The Service of Sharing

I was so stingy, Lord,
and hugged you so close to me
as if you were some big secret
that somebody was going
to take away.

Then I came to know
that the more I shared
you with others, the
bigger you became
in my life also.

✱ Charlotte Carpenter





Truly, I say to you, as you did it
to one of the least of these
my brethren, you did it to me.

Matthew 25

CONGREGATIONAL - U.C.C.

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Jacob Merrill - 628-6756

First Congregational - 95 College Ave. 44, 625-6485
Joseph Thomas - 628-4489

EPISCOPAL

Christ Episcopal - 70-1 Kirkland Ave. Camb. 38 661-8894
Richard Faxon
St. James Episcopal - 51 Curtis St. 44, 666-3363
Martin Goshgarian

GREEK ORTHODOX

Greek Orthodox Church Dormition - 29 Central St. 43, 625-2222
Fr. Thophanis Chronis

METHODIST

College Avenue Methodist - 14 Chapel St. 44, 776-4172
Rev. Seaton Woodley - 776-7548

Mission Church of Our Lord Jesus Christ - 130 Highland Ave. 623-9677
Rev. Henry Moultrie - 625-7548

NAZARENE

Church of the Nazarene - 82 Chandler St. 44,
Rev. Ken. Turner

PRESBYTERIAN

Clarendon Hill Presby.-Pwdshe. Blvd. & Curtis St. 44, 625-4823
Patricia & Thomas Kepler 12 Lewis Street Arl. 74

SYNAGOGUE

Temple B'Nai Brith Syn. - 201 Central St. 45, 625-0333

UNITARIAN-UNIVERSALIST

First Universalist Church - 125 Highland Ave. 43, 625-6919
Elmer Colcord

Al Everton - 30 Landers Road Reading, 018 67, 944-5115

Gordon Bigelow 235 High St. Medford, 55 391-4587

William Howe 139 Sycamore St. 45 623-6629

Alan Smith 20 Hall Ave. 44, 623-7299

Paul L. Duhamel 1 Summer St. 43, 776-5931

Marjorie F. Ragona, 223 Highland Avenue, 43, 625-4281

THE SOMERVILLE CLERGY ASSOCIATION

ADVENT CHRISTIAN

Advent Christian Church - 289 Highland Ave. 44, - 625-1301

ASSEMBLY OF GOD

St. Paul's Evangelical - 45 College Ave. 44, 623-6400
Rev. Samuel Bombara

BAPTIST

Grace Baptist - 59 Cross St. 45, 776-4279
Rev. Bruce Sandy 17 Fellsway East, Malden 48 - 235-3508

Community Baptist - 31 College Ave. 44, 625-6523
Rev. Frederick Nagle

Winter Hill Baptist - 212 School St. 45, 666-8405
Rev. David Robinson 776-0106

CHRISTIAN SCIENCE

Christian Science Church - 21a College Ave. 44, 625-6340
Kathryn Cobb 40 Arlington St. Camb. 40, 868-8292

CHURCH OF GOD

Church of God - 30 Summer St. 43, 628-6112
Rev. Paul Fevrier - Haitian

Church of God - 1 Summer St. 43,
Rev. Roberts - Jamacian

CATHOLIC

Immaculate Conception - 45 Alewife Brk. Pkwy., Camb. 40, 547-3455
Fr. John Taglino, Fr. Edward McMahon

St. Ann's - 399 Medford St. 45, 625-1904
Fr. Francis O'Hare (Pastor), Neil Malloney, Angelo Loscocco

St. Benedict's - 25 Arlington St. 45, 625-0029
Msgr. John Hogan

St. Catherine's - 179 Summer St. 43, 666-2087
Fr. John Carr, William Cummings, Francis Donahue

St. Clement's - 71 Warner St. 44, 625-0122
Msgr. Peter Hart, Thomas Kopp, Brian Flatley, Thomas Buckley

St. Joseph's - 264 Washington St. 43, 666-4140
Fr. John Kelly, Henry Jennings, Joseph Murphy

St. Polycarp's - 100 Temple St. 45, 625-3322
Fr. Robert Doyle, John Lizio

calities until you realize that this thing is away over your head. But, for reasons best known to yourself, you don't want him to know that you're just not competent to judge. So you reply, "Joe, we won't go ahead on this." He asks, "Why?" You answer, "Because that's my decision." Joe now realizes that you have substituted your authority of position for that of competence—you've "pulled your rank." When a decision requiring competence is made on rank, it always turns out to be a "rank" decision.

Or, suppose you are in a conference where a matter of policy is being debated. Before long you find yourself a one-man minority fighting with your back to the wall. Your one reply to the pleadings and the arguments of the others is that you are against the proposition "as a matter of principle." This only aggravates them more, but you remain adamant. Eventually communication between you and them breaks down completely and the meeting is recessed. You console yourself by laying the entire impasse to your own strength of character, identifying yourself with the early Christians who would die before giving in on a matter of principle.

Without realizing it, you may have trapped yourself into feigning strength of character to cover up a deficiency in your personality. "What is attributed to stubbornness when found in children is often attributed to strength of character when found in adults." There need be no conflict between gaining the other man's respect and, at the same time, maintaining rapport with him. The man who cannot conquer this conflict within himself loses much of the authority his character may already have provided him. "Learn to disagree agreeably."

Or, once again, suppose you are talking alone in his office with one of your peers in another department who has just adopted a new system of order-handling which is going to make the work in your department more difficult. In short, he has made himself harder for you to do business with and, in a moment of emotion, you decide to retaliate in kind. So you say, "To be absolutely frank, Henry ——" and you let him have it, but with a halo. Frankness is an enviable quality of character through which you expect to gain a "brownie point" in more one-upmanship. "What is condemned as retaliation when found in children is often dignified as frankness when found in adults." Such a halo costs its wearer much of the authority he already had before he donned it.

Third, do not lead from one component of your authority in such a way as to create a false impression about another component.

For instance, let's suppose you are stopping off in Las Vegas for a couple of carefree days on your way home from a company sales meeting. After a few drinks at the bar, you find yourself talking to one of the most delightfully interesting men you ever met. He's an off-duty priest in civilian clothes moving about the hot spots in

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order to give those who've got money a chance to put a little of it to God's use. He shows you a picture of himself surrounded by a crowd of poor orphans, and you slip him a \$100 bill. That night you sleep the sound sleep of the righteous. But the next morning you see his picture in the paper over the caption, "Wanted by the FBI." He had led from *personality* in such a way as to create a false impression about his character. In the underworld he would be called a "confidence man." In the business world the word is "fourflusher." Men of this type see no need for being honest when just seeming to be honest for the moment pays off. In the long run, however, it costs them whatever authority they had.

From time to time every supervisor, manager, and executive has to choose between being liked and being respected. The choice, then, is between leading from *personality* or from *character*. Most readers will agree that when the choice is forced on them they have always led from *character*. Lose a man's respect, and it's a long uphill pull to regain it if it can be regained at all. Lose a man's liking for you, and it is a relatively easy matter to win him back. This is particularly important in dealing with employees. The foreman who is out to win a popularity contest will lose his authority in the quicksand of compromise. If he is out primarily to win their respect, he can then go as far as he wishes in winning their friendship through effective human relations.

Or, again, a man who is easy to listen to, easy to talk with, and easy to do business with (strong on *personality*) may be creating the impression that he is strong in *competence*. By picking up a few technical terms and borrowing a few statistics, he can double as a Ph.D. in economics to the point of fooling even the pros—for a while. In business the man who habitually leads from *personality* in order to create an impression of *competence* is called a "feather merchant." In the underworld he is called a "phony." Either way he loses his authority over the long run.

While you have not knowingly committed these errors, you may have been erroneously perceived by others as having committed them. This is just as damaging to your career as having intended to commit them. This is why it is so necessary to develop a sensitivity to choose the right component of your authority to use on the right man at the right time. It pays off in your ability to get him to do what you want him to do when you want him to do it. It is this ability that constitutes your authority to manage. The most valuable component of your authority is documented in the trail you leave behind you—your *character*.

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But you insist that he hear your argument to the bitter end. You just can't see a couple of weeks' work go for naught. As you plod your pedantic way through your charts and tables, he becomes inwardly more and more annoyed. Finally he decides to beat you at your own game. Rising from his chair he purposely mistakes a fly-speck for a decimal point and asks why you take up his time with material that hasn't even been proofread. With that he picks up his hat and unceremoniously leaves for the club and a long weekend.

You had all the authority you needed to get his approval the moment after you entered the office. You had won it on a different component that you had planned. You had won it on character but then lost it because you insisted on winning it on competence.

You did the right thing in coming fully armed with facts and figures. You did the wrong thing in not being willing to sense the man's mood, the timing, and the situation—and in not switching immediately from one component of your authority to another.

But the situation might have been different had the presentation been scheduled for a Monday morning at 9:30 when he's alert and ready for a battle of facts and sequiturs and you are fighting a wicked hangover. Now it's you who have no stomach (or head) for leading from competence, so you ask him rhetorically whether there's any point in going over the facts and figures with him since in the past he has always concurred and would probably end up doing so now. In other words, you desperately want to lead from the authority of your character and so get it over with. But, because he is the one now who's "shiny-nosed and bushy-tailed" he replies, "Joe, I don't doubt the integrity of your motives or the reliability of your conclusions, but your reputation will never be a substitute for facts. So, proceed!"

The same man wants you to lead from one component of your authority on one day and from another the next! Who knows but on still another day he'll want it all on colored slides and sound effects, i.e., leading from personality?

The professional manager is both willing and able to make the required shift on the spot and takes pride and satisfaction in being able to do so. This way he usually has enough of the right kind of authority on tap to get his boss to do what he wants him to do when he wants him to do it.

So much for the need for flexibility.

Second, be careful not to lead from one component to camouflage a weakness in another.

For instance, let's suppose that one of your own men comes to you for a decision requiring a great deal of technical competence. Since he's far more qualified in the matter than you, he has brought along his homework with a strong recommendation as to what your decision should be. As you listen, you begin to get lost in the techni-

For example, let us say that it's the time of year when you and the other department heads are drawing up your budget requirements for the upcoming fiscal year. Your aim is to get your boss to approve your budget estimate and make it stick when the budget committee finally meets to put the overall company budget together.

From which of the four components of your authority will you lead? Obviously not from No. 2, as this is effective only on the men under you. So you decide for the moment you'd better lead from competence.

After consuming a couple of weeks' worth of midnight oil analyzing and putting together all the relevant facts and figures, you evolve a case so complete, watertight, and incontrovertible that the sheer competence of your arguments should carry the day for you even if the boss is in one of his most skeptical and critical moods. So proud are you of your labors that you have the art department put your facts and figures on flip charts for detailed presentation to the boss.

Next you call him for an appointment and feel lucky to get one with him at 3.30 p.m. next Friday, an hour before he knocks off work for the weekend.

At 3.00 p.m. Friday you call him on the phone just to make sure the appointment is firm. He acts a little surprised and confused but, on checking with his secretary, he confirms the appointment. You congratulate yourself on having had the good judgment to call in advance and thus prevent him from having forgetfully gone home early and thus missed your presentation.

What you don't realize, of course, is that this is the end of his toughest week in months and what he needs now is NOT an involved and irrefutable technical presentation. Privately he is telling himself that there is nothing the matter with him that a martini wouldn't fix. And in you walk.

You begin your presentation at "A" with every sign of not stopping until you get to "Z," which appears to be an hour away at least. Realizing that he won't be able to take it much longer, he interrupts you:

"This looks fine, Joe. A lot of work behind it. Characteristic of your approach to everything you do. Give me the 'approval form.' After all, you've never let me down in the past on these matters so I'll be happy to sign it now."

You're caught unprepared for this immediate approval. You don't have the form with you because in the past he has always taken a couple of days after your budget submission to make up his mind. What you don't realize, of course, is that he has just decided that the character component of your authority will be enough for him at 3.45 p.m. this Friday.

I read the "orders" on the vial and down at the bottom I see, in fine print, this statement by the pharmaceutical House that manufactured the ingredients: "Product of Smith, Konrad and Fletcher, pioneers in honesty and integrity in the service of the medical profession." You can't beat that. My respect for the manufacturer thus reassured, I obey the authority of character inscribed on the label and swallow the pill.

Usually—especially on the job—we respond simultaneously to all four components of the authority exercised by other people and not to just one. But this illustration helps us clarify the nature of each component independently.

The four components of authority have been listed intentionally in a particular order. From the top down they follow the order in which they are critical in our careers.

When we apply for our first job we are asked, "What can you do?" Thus competence is the earliest separator of the men from the boys. We also get our first raise on this basis, if not our first promotion.

Having demonstrated our competence, we are eventually selected for promotion to a supervisory position in the hope that we can handle skillfully the authority of position that goes with it. The man who understands its limitations and how to overcome them can make the grade.

Having demonstrated success as a supervisor, we are selected for promotion to a middle management position in the hope that we can succeed in a situation where authority of position is of little value. The middle manager is too far removed from the work to tell people daily what to do and how to do it, still too far away from top management to influence policies and priorities, too far away from the "action" levels in other departments to get quick response from them. He is a coordinator, an expeditor, a liaison man, a trouble-shooter, a diplomat, a "revolving door" for daily crises, a "pulley" on an endless administrative transmission belt. If others find him hard to talk to, listen to, and work with, he will be ignored or even avoided. A middle manager in isolation is a contradiction in terms. To get things done above him, below him, and to either side of him he must have authority of personality. Not a "personality boy," but he must be considered easy to do business with by superiors, equals, and subordinates alike.

Having achieved success as a middle manager, we are now up for promotion to the officer level in the company. At this point the trail we have left behind us both inside and outside the company is the critical factor in our chances for this promotion. In short, what is being looked for is an honest man—a man of integrity—in the eyes of scores, if not hundreds, of people. At this point it is of no importance how honest and full of integrity we and our cronies think

we are. Many an honest man has seemed to be dishonest merely because of a careless, though possibly well-intentioned, act. He suffers just as much as if he *had* been dishonest. The trail he has left behind him has already been interpreted by others as they have seen fit.

Happy is the man who makes certain that his trail does not have confusing or misleading patterns which may look crooked to others regardless of how they may appear to him. But his own opinion about this cannot count at this crucial juncture. What higher management wants is a man in whom *others* respect the authority of character. His trail must already have spoken "loud and clear" to all whom he will be expected to lead and influence.

If we are finally selected for this top promotion, we will continue to cultivate breadth and depth of character while being careful also to continue striving for excellence in competence and personality.

From bottom up, likewise, these components of authority follow the order in which they must be worked at.

Character, while blooming in full *latest* in life must be worked at *earliest*. That's why we start little ones off in Sunday School. As a twig is bent, so it will grow. "Train a child in the way he should go, and, when he is old, he will not depart from it."

Competence blooms *earliest* in life but is worked on *latest*. We often do not know what profession we want to follow until we are out of high school or even until the end of our college sophomore year. Yet a few years later, with our college diplomas in our hands, we are an engineer, accountant, architect, economist, or what not.

In between, personality and position get their respective emphasis in due order. Parents subject their children of high-school age to training in the social graces using such devices as dancing classes and parties to assist in the process. What is being learned, hopefully, is the art of being easy to talk to, to listen to, and to be with. To many youngsters, paradoxically, this does not come pleasantly!

This does not mean that an older man is handicapped permanently in his business career by a lack of formal education or lack of social and communication skills. Some men have overcome both lacks through the development of depth and breadth of character.

III

Now we come to answer the inevitable question: "So what?"

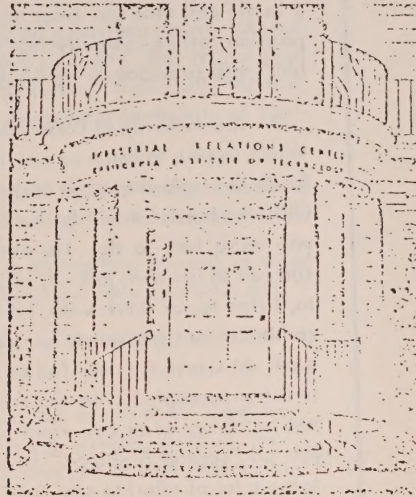
In getting others to do what you want them to do when you want them to do it, you must lead from that component of your authority appropriate to (1) what you want done, (2) whom you want to do it, and (3) the situation within which it must be done.

The Authority to Manage

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CALIFORNIA INSTITUTE OF TECHNOLOGY
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"I could really get things done if I just had the authority."

The man who says this to his boss just isn't clicking. He has probably heard that old timeworn principle of management that "authority must be delegated commensurate with responsibility" and believes that his boss has not followed that principle in his case. If his boss did follow it, he is certain, all would be well.

Why, then, doesn't his boss follow it? It's our purpose to answer that question.

What is authority?

We hope you can agree to this broad but fundamental definition:

"Authority is whatever you possess at the moment that causes someone else to do what you want him to do at the moment."

If you as a supervisor, manager, or executive have enough authority, as defined above, to get done what you want done, you have all the authority you need at the moment.

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1. *The Authority of Competence:* The more competent the other fellow knows you are, the more confident he will be that you know what you are talking about and the more likely he will be to follow your orders, requests, or suggestions. He will think of you as an *authority* in the matter under consideration and will feel it risky to ignore your wishes. If he does not have this confidence, he will, at best, give you lip service or, at worst, ignore you or sabotage you.

2. *The Authority of Position:* This component gives you the right to tell someone, "Do it or else." It has teeth. "The boss wants it" is a bugle call that can snap many an office or shop into action. His position carries authority that demands deference. Only the "gambler" will capriciously ignore it.

3. *The Authority of Personality:* The easier it is for the other fellow to talk to you, to listen to you, or to work with you, the easier he will find it to respond to your wishes. The harder you are to do business with, the harder it will be for him to find satisfaction in doing what you want him to do. He already has one full-time problem—to succeed in his own job. If, in addition, he finds you difficult to talk to, listen to, or work with, he has two full-time problems. If both combined are too much for him, he will not solve either problem well. At worst, he may fail at solving the first problem because he is too preoccupied with the second. In that event he certainly will not be doing what you want him to do. If, on the other hand, he has no "second problem," he may do more than you expected. It takes a lot of effort to say "no" to someone with whom it is easy to do business.

4. *The Authority of Character:* This component is your "credit rating" with other people as to your integrity, reliability, honesty, loyalty, sincerity, personal morals, and ethics. Obviously you will get more and better action from a man who has respect for your character than from one who hasn't. He acquires this respect (or lack of it) from the trail you leave behind you of promises kept or broken, expectations fulfilled or forgotten, statements corroborated or shown to be false. You get no credit for being truthful when it costs you nothing to tell the truth, for being honest when it costs you nothing to be honest, for being dependable when it costs you nothing to be dependable. The measure other people place upon your character is how far you have been willing to put yourself out to maintain your record of honesty and dependability. This tells them at once how far they will want to put themselves out for you when the chips are down. The greater their respect, the farther they'll go, and the greater is the component of character in your overall authority.

Who are the "other fellows" and the "they" we have been referring to?

Certainly they include your immediate subordinates.

More important, they include people in other departments and divisions who do not work directly under you.

Most important, they include your boss and others at and above your level on whom you occasionally depend for special things which only they can do.

In getting your own subordinates to do what you want, you can and do use all four components of your authority. But to get your peers and superiors to follow your wishes you can use only the first, third, and fourth components. Using the second (authority of position) will get you in trouble!

Where, then, is the real shortcoming of the man who complains that if he only had the authority he could get more accomplished?

Fortunately, he can do something to strengthen himself in three components out of the four. In fact, he is the only one who can.

Competence can be acquired. No need for us to go into detail on this. It's obvious.

Personality can be developed, bearing in mind the way we defined it. Courses in speaking, listening, writing, reading, conference leadership, and decision making are of immense help.

Character can be cultivated, bearing in mind how we defined this component of authority. You can begin with an assessment of the basis of your own self-respect. From this you proceed to the basis on which you must have the respect of others. Beginning with small things, you develop habits of thought that will show up in the trail of decisions and actions you leave daily in your wake. As others are watching this trail, they are continuously making up their minds about it. How they make up their minds determines how much weight (or "authority") your character carries with them. They will act accordingly.

Finally let us consider the question to which we promised an answer—Why does not higher management usually delegate complete authority of position to do the job?

It's simply a matter of risk.

How much authority will you, yourself, delegate to a man for whose character you do not have complete respect, or with whose personality you do not have complete rapport, or in whose competence you do not have complete confidence? ANSWER: Less than complete authority. And this will be less than he needs to do the job for which he is responsible!

However, as he earns more respect, rapport, and confidence from others, you yourself will delegate to him correspondingly more authority. Eventually he may acquire from you all the authority of position he needs. We say "may" because he will no doubt be promoted before that happens and will have to start all over again with his new boss. This is one of the frustrations of success!

II

We have analyzed authority on the job into four components:

1. Authority of Competence—which has to be acquired. It evokes *confidence*.
2. Authority of Position—which has to be delegated. It evokes *deference*.
3. Authority of Personality—which has to be developed. It evokes *rapport*.
4. Authority of Character—which has to be cultivated. It evokes *respect*.

You can, through any one of these components alone, get others to do some things you want them to do when you want them to do it.

For example:

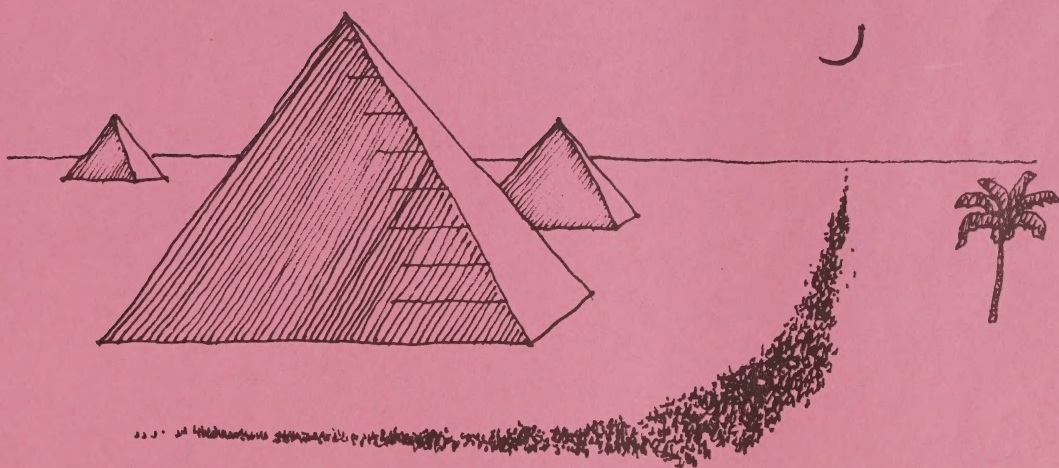
My doctor can hand me a prescription and "order" me to get it filled. He is not my boss, but he still has plenty of authority—of competence. I wouldn't risk disobeying him, so I comply with alacrity and jump into my car and speed to the druggist.

On my way I hear a siren and my rear vision mirror tells me I am being "ordered" to pull up to the curb. The young rookie has nothing to work with but his authority of *position*; and I won't risk not giving it the deference he expects.

He lets me go after giving me my traffic ticket, and I resume my trip to the druggist who gives me a vial containing six tablets and charges me six dollars. I hit the ceiling at what seems an outrageous price. He asks me, as a friend, what price a man will put on his health, let alone his life. Brought instantly to my senses, I apologize and obey his "order" to pay the six dollars. Only a fool would risk flouting this authority of *personality* so ably wielded by this man. He is so easy to listen to! He never fails to say the right thing at the right time!

I return to the car and proceed to my home and go to my bathroom upstairs to take my dose. But I hesitate. I wonder whether this pill is really what it purports to be. For all I know it could be sugar-coated chalk. If so, I've been "taken." What guarantee have I?

★ AM
TIKVA'S
PASSOVER
HAGGAIDAH



הגדה של פסח

הגדה של פסח



סימן לסדר של פסח.

ORDER OF THE PASSOVER SEDER

2. ורחץ.

Wash the hands.

1. קידוש.

Recite the Kiddush.

4. יחץ.

Break the middle matzah
and hide a half of it for
the *Afikoman*.

3. כרפס.

Eat a green vegetable.

6. רחצה.

Wash the hands before
the meal.

5. מגיד.

Recite the Passover story.

8. מרור.

Eat the bitter herb.

7. מוציא מצה.

Say the *Hamotzi* and the
special blessing for the
matzah.

10. שלחן עורך.

Serve the Festival meal.

9. כורך.

Eat the bitter herb and
matzah together.

12. בריך.

Say the grace after meal.

11. צפון.

Eat the *Afikoman*.

14. נרצה.

Conclude the Seder.

13. הלל.

Recite the Hallel.

THE MESSAGE OF PASSOVER

Leader: Welcome to our Seder! Tonight we observe a most ancient, colorful, and significant festival. The Seder takes us back to those events which occurred more than three thousand years ago. We recall the Egyptian bondage of the Children of Israel and their deliverance by God. This holiday helps us to better appreciate the freedom that is ours, the kinds of oppression which still exist among us, and to more fully understand the plight of our sisters and brothers of every race, creed, lifestyle, and nationality who still dwell under the shadow of tyrants. The Seder calls upon us to do all in our power to emancipate them and ourselves from tyranny.

The Seder, which keeps alive in us the love of liberty, has a significance also for all human beings. Freedom, which is one of our most precious gifts, must not be taken for granted. In every age it must be won anew. The Pharaoh of the Exodus is symbolic of the tyrants in every era of history.

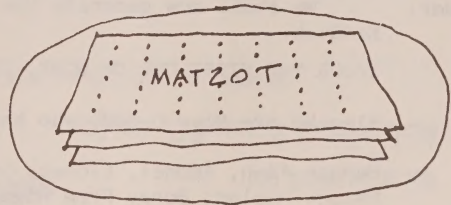
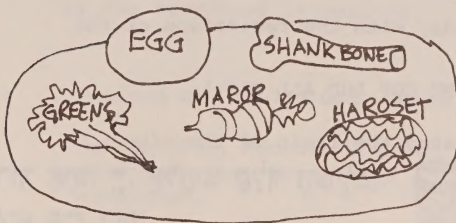
If a people is anywhere exploited and oppressed, then nowhere is any woman, man, or child secure. Freedom is indivisible. The Seder expresses the need of our eternal vigilance in the struggle to preserve and advance the cause of freedom and human dignity. May God grant that the freedom which prevails here at our Seder become the blessing of all the children of women and men.

BLESSING OVER THE CANDLES

All: Praised are You, O God, Queen of the universe,
Who has made us holy with your laws and has commanded us
to kindle the Passover lights.

Baruchah Aht Ha-Shechinah,
Elohenu Malkat Ha-Olam, Asher
Kidsh'tanu B'mitzvotah,
V'tzivtanu L'hadlik Ner
Shel Pesach.

ברוכה את השכינה, אלהינו
מלכת העולם, אשר קדשתנו
במצותיה, וצונו להדליק נר של פסח:

THE SEDER

Leader: (Point to Seder Plate) We have before us the Seder Plate. On it have been placed the main symbols of this service.

Part: First, we have three MATZOS, symbolizing our ancestors' hasty departure from Egypt. We use three Matzos to represent the three religious groupings of the Jewish people - Kohen, Levi and Yisroel. They are placed together to indicate the unity of the Jewish people. In unity, we find our strength and power to survive.

Part: The second symbol is the ROASTED SHANKBONE which reminds us of the Paschal Lamb, a special animal sacrifice which our ancestors offered on the altar of the great Temple in Jerusalem, on the Passover holiday.

Part: The third symbol is a ROASTED EGG, which reminds us of the second offering brought to the Temple on Passover. It was known as the "festival offering", for it was brought on each of the three Festivals - Pesach, Shavuot, and Succot.

Part: The fourth symbol is the MAROR, the bitter herbs, which reminds us of the bitterness of slavery which our ancestors were compelled to endure.

Part: The fifth symbol is the CHAROSES, made to resemble mortar, used at this time to remind us of the mortar with which our ancestors made bricks for the building of Egyptian cities.

Part: The final symbol is the KARPAS, a green vegetable, used to remind us that Pesach coincides with the arrival of Spring and the gathering of the Spring harvest. Passover, in ancient times, was also an agricultural festival and an occasion on which our ancestors gave thanks for the earth's rich bounties.

KADESH

קדש.

Leader: We shall now sanctify the holiday with the recitation of the Kiddush.

(POUR THE FIRST CUP OF WINE, LIFT THE CUP AND ALL SAY:)

All: Blessed are You, O God, who has created the fruit of the vine.

Baruch Atah, Adonai, Eloheinu
Melech Haolam, Boray Pree Hagofen



ברוך אתה יי, אלהינו מלך העולם,
בורא פרי הגפן.

Blessed are all the peoples of the world; we have been created with the love of freedom in all of us. Blessed is our experience and our minds which have taught us what is holy and what is profane, what is freedom and what is slavery.

Blessed are You, O God, who has kept us alive, sustained us, and brought us to this season.

Baruch Atah, Adonai, Eloheinu
Melech Haolam; She-cheh-chi-ah-nu,
V'ki-ah-mah-nu, V'hig-i-ah-nu,
Laz-man Ha-zeh.

ברוך אתה יי, אלהינו
מלך העולם, שהחיינו וקיימנו
והגיענו לזמן הזה:

(DRINK THE FIRST CUP OF WINE.)

URCHATZ

ורחץ

Leader: The second ceremony of the Seder is known as Urchatz, "Washing of the Hands." This is a symbolic act of purification which precedes our participation in this religious Service.

(PASS THE PITCHER OF WATER, A BOWL AND TOWEL, POUR THE WATER OVER THE HANDS INTO THE BOWL.)

KARPAS

כָּרְפָּס.

Leader: (Distribute pieces of green vegetable, such as parsley, lettuce or watercress.) The Haggadah preserves some of the customs existing at the time of the Temple in Jerusalem. All formal dinners began with an hors d'oeuvre. Karpas is the hors d'oeuvre or appetizer of the Passover meal.

The green vegetable is a symbol of springtime and the miracle of nature's renewal. At this season when Mother Earth arrays herself in fresh greens, our spirit rises, and we renew our faith in a world where freedom and justice will prevail.

The salt water into which the Karpas is dipped to make it palatable has been interpreted as salty tears, to remind us of the tears shed by the oppressed Israelites.

All: Praised are You, O God, Creator of the fruit of the earth.

Baruch Atah, Adonai, Eloheinu
Melech Haolam, Boray Pree
Ha-adamah.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

בוֹרֵא פְרִי הָאֲדָמָה:



(Dip the Karpas in salt water and eat it.)

YACHATZ

יָחַץ.

Leader: (Take the middle of the three wrapped Matzos from the Seder Plate.)

I now perform the ceremony of "Yachatz." I shall break the middle Matzoh in two, removing one half and setting it aside. This will become the "Afikomen", the dessert, to be eaten at the conclusion of our meal. At that time the Afikomen will be broken into little pieces traditionally no bigger than an olive, and each guest will receive a piece. The Afikomen may be hidden by any person and that person may request a reward before returning it to be eaten as dessert.

MATZAH OF HOPE

Leader: (Pick up special fourth matzah)

This is the Matzah of Hope. This matzah, which we set aside as a symbol of hope for the Jews of the Soviet Union, reminds us of the in-destructable links that exist between us.

All: As we observe this festival of freedom, we recall that Soviet Jews are not free to leave without harrassment; to learn of their past; to pass on their religious traditions; to learn the language of their ancestors; to train teachers and rabbis for future generations.

Leader: We remember the scores who sought to live as Jews and struggled to leave for Israel but now languish in Soviet labor camps. Their struggle against the oppressors goes on. They will not be forgotten. We will stand with them in their struggle until the light of freedom and redemption shines forth.

All: There are other Jewish populations in the world that we wish to remember tonight. And so there is a glass of wine on the table for them, symbolizing our unity with them, and with their struggle for survival.

Leader: May our sisters and brothers in all the Arab lands, in Africa, the Fallashim of Ethiopia, and all the Jews who live in the politically unstable atmosphere of South America continue to live in safety. May the fear of political persecution be removed from them, soon, and let us say, AMEN.

MAGID

מגיד.

Leader: At this point in the Service we tell the Story of the Exodus.

Hospitality is a time-honored virtue among our people. The custom of inviting to the Seder all who are hungry, originated in Babylonia. Therefore, the invitation is expressed not in Hebrew but in Aramaic, the language then current. Our Seder would not be true to tradition unless we offer hospitality to any stranger in our midst, or make it possible for the needy to observe their own Seder.

In the prayer which follows, we invite those in need to join us at our Seder table. We open the door as a sign of welcome to anyone who wishes to join us.

(AS A SIGN OF HOSPITALITY, THE DOOR IS OPENED, THE MATZOH IS UNCOVERED, AND THE CEREMONIAL PLATE IS LIFTED UP.)

All: Behold the Matzoh, bread of poverty, which our ancestors ate in the land of Egypt.

Let all who are hungry come and eat; all who are needy come and celebrate the Passover with us.

Now we are here and in all lands; next year may all homeless Jews observe the Passover in the Land of Israel.

Now many are still enslaved; next year may all women, men, and children be free.

(THE DOOR IS CLOSED, THE WINE CUP IS FILLED A SECOND TIME, AND THE YOUNGEST CHILD OR A GUEST ASKS THE FOUR QUESTIONS.)

The Four Questions

Guest: Why is this night different from all other nights?
Mah nishtanah halaylah hazeh micol halaylot?

מה נשתנה הלילה הזה
מכל הלילות?

(1) On all other nights we may eat either leavened or unleavened bread, but on this night why only unleavened bread?

Shebchol halaylot anu ochleen hamaytz umatzah, halaylah hazeh kulo matzah?

(1) שבכל הלילות אננו
אוכלין חמץ ומצה. הלילה הזה
כלו מצה:

(6)

- (2) On all other nights we eat all kinds of herbs, but on this night why do we eat especially bitter herbs?

Shebchol halaylot anu ochleen sh'ar y'rakot, halayla hazeh maror?

(2) שֶׁבְּכָל הַלֵּילוֹת אָנוּ
אוֹכְלִין שְׂאֵר יִרְקוֹת הַקֵּלָה
הַזֶּה מָרּוֹר:

- (3) On all other nights we need not even once dip our herbs in any condiment, but on this night why do we dip herbs twice?

Shebchol halaylot ayn anu matbileen afilu pa'am echad, halaylah hazeh sh'tay f'ameem?

(3) שֶׁבְּכָל הַלֵּילוֹת אֵין
אָנוּ מַטְבִּילִין אֶפְּסִילוֹ פַּעַם
אַחַת. הַקֵּלָה הַזֶּה שְׁתֵּי
פַּעַמִּים:

- (4) On all other nights we eat either sitting or reclining, but on this night, why do we recline.

Shebchol halaylot anu ochleen bayn yoshveen uvayn m'subeen, halaylah hazeh kulanu m'subeen.

(4) שֶׁבְּכָל הַלֵּילוֹת אָנוּ
אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין
מְסֻבִּין. הַקֵּלָה הַזֶּה כָּלָנוּ
מְסֻבִּין:

- (5) How is this seder different from all other seders?

In many other places where people are celebrating Pesach, the women are enslaved in the kitchen preparing the meal while the men and boys lead the seder. But at this seder we are gathered together as people who lead and participate equally in the seder ritual that we have created.

Leader: (Uncover the Matzoh and begin the reply.)

Whereas all people sometimes tend to conceal and forget their lowly origin, we Jews are constantly reminded of it: at the Seder; when we chant the Kiddush on Sabbaths and Festivals; when we read the Ten Commandments; and especially when we say our daily prayers, we recall that our ancestors were slaves in Egypt and were liberated by God. This reminder helps us to appreciate the importance of freedom of all human beings.

Once we were slaves to Pharaoh in Egypt until God rescued us. If God had not brought our ancestors out of Egypt, all of us might still be slaves.

Therefore, regardless of how wise we are, or how old we are, or how well we know the story, it is still a duty - a mitzvah - to tell and retell the story of the Exodus from Egypt. And the more we discuss it, the better we will understand how terrible it is to be a slave and how wonderful it is to be free.

Through the years, the story of the Exodus has been retold and passed along from one generation to the next. In each generation the story of the Exodus has given the Jews courage to face difficulties.

The story of the Exodus also gives us hope because it reminds us that God cares about the oppressed and helps them to achieve freedom. Throughout our history, women, men and children have studied the theme of freedom expressed in the Exodus. We hope that our Seder will be made more meaningful by questions, comments, and discussion on this theme. The Haggadah itself is an outgrowth of discussions similar to ones we might have during our Seder tonight. Here is a short example of how Jews have discussed these themes in past times:

Rabbi Elazar the son of Azariah said: "Here I am a man of seventy years, yet I did not understand why the story of the departure from Egypt should be told at night, until Ben Zoma explained it. The Bible commands us, saying: 'That you may remember the day of your going out from Egypt all the days of your life.' Ben Zoma explained: The days of your life might mean only the days; all the days of your life includes the nights also. The other sages, however, explain it this way:



The Four Children

The isolated child asks, "Why should I be concerned with the rest of humanity?"

AND WE ANSWER, "IF YOU ARE ONLY FOR YOURSELF, WHAT ARE YOU?"

The naive child asks, "When there is so much suffering and oppression in the world, how can I be selfishly concerned with myself and my family?"

WE ANSWER, "IF YOU ARE NOT FOR YOURSELF, WHO WILL BE FOR YOU?"

The third child is so overwhelmed by the magnitude of the problems in the world that she doesn't even know where to begin, and so she does nothing, not even ask.

AND WE TELL HER, "IT IS NOT UP TO YOU TO COMPLETE THE TASK, BUT NEITHER ARE YOU FREE TO DESIST FROM IT. 'IF NOT NOW, WHEN?'"

But the wise child asks, "How can we, in our daily lives, put into practice the teachings and understandings of the issues we are raising here tonight?"

AND WE ANSWER, "WE MUST ACT TOWARD TRANSFORMATION OF SOCIETY. BUT THE FIRST STEP IS TO GAIN AN UNDERSTANDING OF THE SOCIETY AND OUR POSITION IN IT, WHICH IS WHAT WE ARE TRYING TO DO TONIGHT, THROUGHOUT THE SEDER. LET US BEGIN WITH THE TELLING OF THE STORY OF PESACH.

Let My People Go
 When Israel was in Egypt's land,
 Let my people go!
 Oppressed so hard they could not stand,
 Let my people go!

Go down, Moses
 Way down in Egypt's land.
 Tell old Pharaoh
 Let my people go!

"Thus saith the Lord", bold Moses said,
 Let my people go!
 "If not I'll strike your first-born dead",
 Let my people go!



THE STORY OF PASSOVER

The story of the Jewish people in Egypt begins with Joseph. When Joseph succeeded in interpreting the Pharaoh's dreams, Joseph was rewarded by being appointed prince over the land. In that position, Joseph helped Egypt to survive during the years of hunger which he predicted would come. In fact, Joseph served Egypt so well that all the neighboring countries had to buy food from Egypt when the famine came.

The hunger in Israel also brought Jacob and his family to Egypt. They were seventy people in all. As time went by they grew in number until it seemed that they were everywhere.

After Joseph died a new Pharaoh arose. He disregarded the great contribution which Joseph had made to Egypt. He issued harsh decrees against the Israelites, made slaves out of them, and even ordered that every baby boy born to the Israelites be put to death.

Amram, the father of Miriam, was great in his generation. When he heard Pharaoh proclaim, "All the sons that are born ye shall cast into the Nile," Amram said, "We are toiling in vain," meaning that without male children there would be no children and no future. Amram divorced his wife, and other men, following his example, also divorced their wives.

Amram's daughter Miriam said to her father, "You have condemned us more than Pharaoh because he only condemned the males, but you condemned males and females. What Pharaoh decreed was only for this world, but your decree is for this and the next world. Pharaoh is a villain, so there is some doubt about whether his decree will be fulfilled, but you are a just man, so it is sure that your decree will be obeyed."

Amram listened to his daughter and took back his wife Yochevit. All his followers remarried their wives. The child Miriam and her brother Aaron sang and danced at the ceremony.

When Miriam was five, her mother was pregnant with Moses. Miriam prophesied and said, "My mother is about to bear a son who will save Israel from Egypt."

Our legends tell us that Pharaoh, in the time-honored pattern of oppressors, tried to get Jews to collaborate in murdering their own people. He summoned the top two midwives, Shifra and Pu-ah, commanding them to kill new-born Jewish males at birth and to report the birth of Jewish females so they could be raised to serve his brothels. The midwives did not carry out Pharaoh's command. Instead of murdering the infants, they took special care of them. If a woman was poor, they went around to the other women, collecting food for her and the child.

When Pharaoh asked them to account for all the living children, they made up the story that Jewish women gave birth so fast that they did not summon midwives, so the midwives could not get to the children.

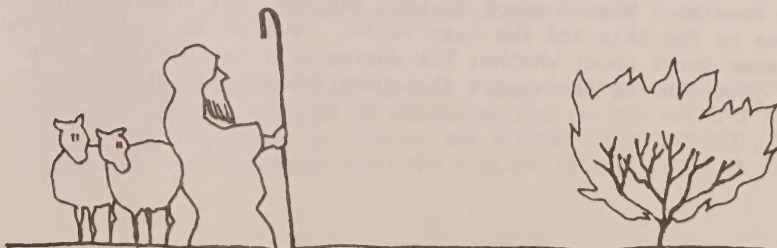
On the day Moses was born, the house was filled with light. Her father kissed Miriam on the head and said, "Your prophecy was fulfilled." Three months later her brother was thrown into the Nile.

Her father hit her on the head and asked, "Daughter, now where is your prophecy?" That is why it is said in the Bible, "The child's sister took her stand at a distance to see what would happen to him."

But Moses was saved from Pharaoh's evil decree by his mother's courage and love. By a strange twist of events, he was discovered by the Pharaoh's daughter and taken by her to live in the house of Pharaoh. There he could have lived peacefully and happily, enjoying the wealth, the protection and the excitement of the palace.

But Moses saw the suffering of the Israelite slaves and he felt pain in his heart for them. One day when he saw an Egyptian task-master beating an Israelite slave, Moses could not control his anger, and he killed the Egyptian. Moses now had to run away from Egypt. He fled to Midian where he became a shepherd.

One day, while he was looking after his sheep, he heard the voice of God calling to him from a bush. Moses answered: "Here I am." Then, according to the Torah, God spoke to him. God told him to go to Pharaoh and to bring the Children of Israel out of Egypt.



Despite Moses' plea and the threat of God's punishment, Pharaoh stubbornly refused to free the Israelite slaves. One plague after another was brought upon the Egyptians. After each one, Pharaoh would promise to obey God's command. But as soon as the plague had passed and relief came, Pharaoh changed his mind. Only after the tenth and most horrible plague, the death of the first-born, did Pharaoh finally agree to let the Israelites go.

God's unfailing help has sustained our mothers and fathers and us. For not only one enemy has risen up to destroy us, but in every generation do people rise up against us seeking to destroy us, but God delivers us from their hands.

As we hold this cup of wine, we remember our sisters in the land of Egypt who fearlessly defied the Pharaoh. The courage of the Jewish midwives in Egypt was recognized by the Talmudic sages when they wrote:

"The Jews were liberated from Egypt because of the righteousness of the women." (Talmud, Sota 11b)

In each and every generation, a Jew should experience the Exodus as if she herself had just been liberated from Egypt. For it is written:

All: "And you shall tell your children on that day, 'This is what God did to liberate me from Egypt.'"

Leader: For God did not liberate our ancestors only, but us, their descendants, along with them.

What is Oppression?

It is the denial of the most basic human right: to be yourself. It means being forced into a situation where your own destiny is not in your own hands but in those of others. It is a condition of being powerless to act to gain control of your destiny, of being reacted upon by events without the capacity to change or prevent them. It means being exploited and used in the interests of others and against your own, and of being programmed for and forced into certain roles for their benefit.

It means living with the memory - and the anticipation - of genocide.

On this night we remember our sisters and brothers who were brutally tortured, murdered and burned by the Nazis and their collaborators among the peoples of Europe. We vow never to forget or forgive the inhumanity suffered upon the Jews, Gypsies, homosexuals and other groups deemed "subhuman" by the Nazi oppressors and murderers.

The Ten Plagues

The Torah tells of ten plagues that were unleashed against the Egyptians.

As we mention each of the plagues, we spill a drop of wine from our cup. We do this to show our sympathy for the Egyptians. The cup of wine is the symbol of joy. But our cup of joy is not full when we recall the suffering of the Egyptians. Although they were our enemies and enslaved us, yet we still feel their pain. They too, were human beings, children of the same God in whom we believe.

(WITH YOUR SPOON OR FINGERTIP, SPILL INTO YOUR PLATE A DROP OF WINE FROM YOUR CUP AS EACH PLAGUE IS MENTIONED.)

These were the ten plagues which God brought upon the Egyptians in Egypt:

All:	Blood	Dam	דָּם. צַפֵּרְדָּע.
	Frogs	Tz'fardea	
	Vermin	Kinnim	כְּנִיִּם. עָרוֹב.
	Wild Beasts	Arov	
	Cattle Disease	Dever	דִּבְרַ. שְׁחִין.
	Boils	Sh'chin	
	Hail	Barad	בָּרָד. אֲרָבָה. חֹשֶׁךְ.
	Locusts	Arbeh	
	Darkness	Choshech	מַכַּת בְּכוֹרוֹת:
	Smiting of the First Born	Makat B'chorot	

Leader: The story of the plagues contains a reminder and a warning to all nations. When they oppress any of their people, when they show no concern for human beings, when they do not care about human suffering, they are preparing for destruction. A nation which wants to grow and prosper must grant "liberty and justice for all." The Torah commands: "Proclaim liberty throughout the land to all its inhabitants."

Today the world is far from being completely liberated. Each drop of wine that we pour is hope and prayer that people will cast out the plagues that threaten everyone, everywhere they are found, beginning in our hearts...

Hate and violence	War
Divisiveness	Poverty
Despair and cynicism	Economic exploitation
Destruction of the environment	Oppression of nations and people
Danger of nuclear disaster	Neglect of human needs

Leader: The song "Dayeynu" tells of all the steps in the liberation of the Jews from Egypt and culminating in the return to the land of Israel.

All: (ALL JOIN IN CHANTING THE REFRAIN DAYEYNU WHICH MEANS: "FOR THAT ALONE WE SHOULD HAVE BEEN GRATEFUL.")

Eelu hotzianu meemitrayim, dayeynu.

אלו הוציאנו ממצרים, דינו:

Eelu natan lanu et hashabat, dayeynu.

אלו נתן לנו את השבת, דינו:

Eelu natan lanu et hatorah, dayeynu.

אלו נתן לנו את התורה, דינו:

Eelu hichneesanu l'erezt yisrael,
dayeynu.

אלו הכניסנו לארץ ישראל, דינו:

If God had brought us out of Egypt
But had not split the sea for us, Dayeynu.

If God had given us the Sabbath
But had not brought us to Mt. Sinai, Dayeynu.

If God had given us the Torah
But had not brought us to the land of Israel, Dayeynu.

If God had brought us to the land of Israel,
But had not built the Holy Temple, Dayeynu.

A Woman's Dayeynu

Had She brought us out of Egypt
But not executed judgements on them, Dayeynu.

Had She executed judgements on them
But not upon their gods, Dayeynu.

If Eve had been acknowledged as Adam's equal
And not been considered a temptress, Dayeynu.

If she were the first woman to eat from the tree of knowledge
And had been recognized as bringing knowledge to us, Dayeynu.

If Lot's wife had been honored for compassion in looking back
At the fate of her family in Sodom
And had not been punished for it, Dayeynu.

If our mothers had been honored for their daughters
As well as their sons, Dayeynu.

If the just women in Egypt who caused our redemption
Had been given sufficient recognition, Dayeynu.

If Miriam had taken her seat with Moses and Aaron in our legacy, Dayeynu.

If women had been among the writers of the Bible
And had interpreted our creation and our role in history, Dayeynu.

If women had written the Haggadah and placed our mothers where
They belong in history, Dayeynu.

If every generation of women with every generation of men
Would continue to go out of Egypt, Dayeynu.

Leader: All the symbols of the Seder are important. But Rabbi Gamliel, who was a great religious leader more than 1,800 years ago, used to say that there are three major Passover symbols. A person who does not explain these three symbols at the Seder has not fulfilled her or his duty. They are: The Passover Offering; Matzah; and Bitter Herbs.

(THE LEADER RAISES THE ROASTED BONE ON THE SEDER PLATE, AND ALL SAY:)

All: This roasted bone is a reminder of the Pesach lamb which our ancestors used to eat in the days of the great Temple in Jerusalem. They offered the lamb on Pesach just as the Israelites in Egypt before them did on the very first Pesach. Why were they commanded to do so? This is the way the Torah puts it: "It is the sacrifice of the Passover unto God who did pass over the houses of the Israelites when the Egyptians were punished for their cruelty."

Leader: In every age we must be reminded that freedom and sacrifice go together. If we want to remain free, we must be ready to pay for that freedom.

(THE LEADER RAISES THE TOP MATZOH ON THE SEDER PLATE, AND ALL SAY:)

All: The Matzoh is a reminder of the flat baked dough our ancestors ate as they fled from Egypt. Thus the Torah tells us: "They baked dough they had taken out of Egypt into cakes of Matzoh. In their haste to leave Egypt, they did not wait for the dough to rise..."

(THE LEADER RAISES THE BITTER HERBS, AND ALL SAY:)

All: "Maror" means bitter. It is a reminder of how bitter the Egyptians made the lives of our ancestors. We read in the Torah: "The Egyptians made their lives bitter with hard labor, with mortar and brick, and with every kind of work in the field. All the labor which the Egyptians forced upon them was harsh."

When we eat the Maror during the Seder we are reminded of the bitterness of slavery. The Maror helps us to put ourselves into the place of those who suffer, those who are poor and hungry, those who are sick and alone. The Maror helps us to care about other people.

Leader: Let us give thanks and praise God in the words of the Hallel for the freedom which has come out from Egypt:

All: הללויה. הללו עבדי יי. הללו אתכם יי.

Halleluyah - Praise the Eternal.
Praise, ye servants of the Eternal,
Praise the name of the Eternal.
Blessed be the name of the Eternal
From now and for evermore;

From the rising of the sun to its going down
Praised be the name of the Eternal.

Supreme above all the nations is the Eternal;
Her glory is above the heavens.

Who is like unto the Eternal our God,
Throned in exaltation,

Who looks down to both the heavens and the earth?
She raises up the poor from the dust,

Lifts up the needy from the ash-heap,
To seat them with royalty,

With the royalty of Her people;
She makes the childless woman dwell in her household
As a joyful mother of children.

Halleluyah - Praise the Eternal.

Leader: Let us now raise our cup of wine and say a Passover blessing:

All: Dear God, we thank You for this beautiful festival of Pesach.
It reminds us of Your great gift of freedom to our ancestors and to us.

As You have enabled us to reach this day, so may You help us to
observe other holy days and festivals in the years ahead, in joy and
in peace.

We thank You too that this Pesach is celebrated in a free and
independent State of Israel and in a rebuilt Jerusalem.

Blessed are You, O God, Redeemer of Israel

Baruch Atah Adonai,
Ga'al Ysrael.

בְּרוּךְ אַתָּה יי, גֹּאֵל יִשְׂרָאֵל:

(RAISE THE WINE CUP AND SAY:)

Baruch Atah Adonai, Elohenu,
Melech Haolam, Boray P'ri
Hagofen



בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן:

(DRINK THE WINE AND REFILL THE CUP.)

RACH'TZAH

רְחִיצָה.

All: (WASH THE HANDS AND RECITE THE BLESSING)

Blessed are You, O God, Who has sanctified us with Thy laws and
commanded us to wash our hands.

Baruch Atah, Adonai, Elohenu
Melech Haolam, Asher Kidshanu
B'mitzvatov V'tzivanu Al N'tilat
Yadayim.



בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ עַל נְטִילַת יָדַיִם:

MOTZI MATZAH

מוציא מצה.

All: (DISTRIBUTE A PIECE OF MATZOH TO EACH PERSON.)

Blessed are You, O God, who brings forth sustenance from the earth.

Baruch Atah, Adonai, Eloheinu
Melech Haolam, Hamotzi Lechem
Min Ha'aretz.

ברוך אתה יי, אלהינו מלך העולם,
המוציא לחם מן הארץ:

Blessed are You, O God, who has sanctified us with Your Laws and commanded us to eat unleavened bread.

Baruch Atah, Adonai, Eloheinu
Melech Haolam, Asher Kidshanu
B'mitzvotav V'tzivanu Al
Acheelat Matzah.

ברוך אתה יי, אלהינו מלך העולם,
אשר קדשנו במצותיו
וצונו על אכילת מצה:

MAROR

מרור.

All: (MIX SOME BITTER HERBS AND SOME CHAROSES.)

Blessed are You, O God, who has sanctified us with Your Laws and commanded us to eat bitter herbs.

Baruch Atah, Adonai, Eloheinu
Melech Haolam, Asher Kidshanu
B'mitzvotav V'tzivanu Al
Acheelat Maror.

ברוך אתה יי אלהינו מלך העולם,
אשר קדשנו במצותיו
וצונו על אכילת מרור:

CORECH

כורֶךְ.

(EAT A SANDWICH OF BITTER HERBS AND MATZOH WITH THE CHAROSES.)

Leader: To the Sage Hillel, eating matzoh and maror together was not a trivial matter. To him, slavery and freedom were merged in one historical event. The bread of poverty became the bread of freedom and should be tasted together with the bitter herbs, so that one should know the bitterness of slavery and the joy of freedom. We add the Charoses to lessen the bitterness as freedom tends to do.

SHULCHAN ORECH

שֻׁלְחַן עֹרֶךְ.

Leader: Now that we have completed the first part of the Haggadah, we are ready for the Passover meal. When the Temple was in existence, roasted lamb was eaten at the Seder. Since the destruction of the Temple, lamb is not served.

TZAFUN

צפון.

Leader: Since the meal cannot be ritually completed without eating the Afikoman, the Afikoman will now be called for. The reward will be given to the person who finds it and returns it.

(EACH PERSON WILL NOW BE GIVEN A PIECE OF THE AFIKOMAN, AND IT CAN BE EATEN IN A RECLINING POSITION.)

BARECH

BLESSING AFTER THE MEAL

ברך.

Shir Ha-ma'alot (Song of Ascents) Psalm 126

שיר המעלות

Shir ha-ma'alot b'shv Adonai
et shi-vat tzi-on ha-yi-nu k'-hol-mim.
Az yi-ma-lei s'-hok pi-nu ul'-sho-nei-nu ri-nah,
az yon-ru va-go-yim hig-dil A-donai la-a-sot im ei-leh.
Hig-dil A-donai la-a-sot i-manu
ha-yi-nu s'-mei-him.

Shu-vah Adonai et shi'-vi-tei-nu
ka-a-fi-kim ba-negev.
Ha-zorim b'-di-mah b'-ri-nah yik-tzo-ru.
Ha-loh yei-leh u-va-ho no-sei me-sheh ha-za-rah.
Bo ya-vo, ya-vo b'-ri-nah no-sei a-lu-mo-tav.

All: When God brought the exiles back to Zion
We were as in a dream.

Then was our mouth filled with laughter,
And our tongue with joyous song.

Then it was told among the nations:
"God has done great things for them."

Yea, God has done great things for us,
And we are rejoiced.

O God, bring back our exiles,
Like streams in the desert.

They who sow in tears shall reap in joy.
Though they weep as they scatter their measure of seed,
They shall return with joyous song as they carry home their sheaves.

Blessings for our food

- All: **יְהִי שֵׁם יי מְבָרַךְ מְעַתָּה וְעַד עוֹלָם.**
 Y'hee Shem Adonai M'vorach Mayatah V'ad Olam.
 Praise the name of God from this time forth and forever.
- Leader: Praise to You, God of all,
 You sustain us with Your goodness.
- All: We thank You for Your mercy
 And for Your loving kindness.
- Leader: May we always share our blessings
 With those who are in need.
- All: Your poor and hungry children
 May we ever help to feed.

May the merciful God reign over us for ever and ever.
 May we find an honorable livelihood. May we find an
 end to our oppression. May our homeless be led in
 dignity to our ancient homeland. May abundant blessings
 come to all our loved ones, our sisters and brothers,
 and to all who eat at this table tonight. May we receive
 the insight to understand our fellow human being and
 may we receive the strength to act on that insight for
 the betterment of all.

(Recite the paryer over the wine and drink the wine)

Baruch Atah Adonai, Elohenu,
 Melech Haolam, Boray P'ri
 Hagofen.



**בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ
 הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן.**

WELCOME ELIJAH

- Leader: On our Seder table there is a large cup of wine which
 none of us has touched. We have reserved it for a
 special guest. His name is Elijah, the Prophet.

According to tradition, Elijah never died, but was
 carried up to heaven. The life of no other character
 in Jewish history is so surrounded with a halo of mys-
 tery and wonder as is that of Elijah. In Jewish legend,
 the ubiquitous Elijah is the champion of the oppressed;
 he brings hope, cheer and relief to the downtrodden; and
 he performs miracles of rescue and deliverance.

Elijah is the harbinger of good tidings of joy and peace.
 His name is especially associated with the coming of
 the Messiah, whose advent he is expected to announce.

There is the legend that Elijah appears at every Seder
 and sips from the cup reserved for him and if the

guests are very observant, they may notice that after the door is closed, there is a little less wine in Elijah's cup.

Like Elijah, another person surrounded in mystery is Lillith, Adam's 1st partner. The midrash tells us that Lillith rebelled at the role assigned her as woman, that of being totally subservient to Adam. Therefore we have set out a second cup to welcome Lillith to join us.

Let us open the door and rise in the hope that Elijah and Lillith will enter. With the salutation reserved for distinguished guests, let us say:

Baruch Ha Ba
Blessed Is He Who Comes

Baruchah Ha Ba'a
Blessed Is She Who Comes

As we sing the song of Elijah, we pray that we may soon see fulfilled the hope of a world of freedom and peace.

ALL: Ey-li-ya-hu ha-na-vi,
Ey-li-ya-hu ha-tish bi,
Ey-li-ya-hu Ey-li-ya-hu,
Ey-li-ya-hu ha-gi-la-di.

Bim-hey-ra, v'ya-mey-nu
Ya-vo a-lei-nu;
Im mo shi-ach ben David,
Im mo shi-ach ben David.

(close the door)

The Struggle For Liberation

On this seder night we review the history of our people. We recall with great pain the many chapters of human oppression. But we must do more than remember our past. We must draw inspiration from the many times people have overcome oppression with great strength, wisdom, courage and creativity. The "secret Jews" of Spain, despite brutal forced conversions after the Inquisition maintained their Judaism in secrecy or carried their culture abroad. Blacks, living as slaves in the United States, used open insurrection at times and also song as both inspiration and a method for conveying directions for their underground railway. Although the Nazi army was much stronger militarily, Jews in the Warsaw ghetto held them off for over a month. Gay and lesbian people, despite being denied even the legal right to exist, have fashioned a vibrant and full community life.

What stories do you have from personal experience or tradition that give you inspiration? Take a moment to think about one and share it with the people at this seder.

NIRTZAH

CONCLUDE THE SEDER

נרצה.

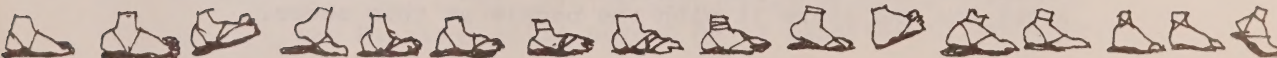
Leader: Now is our seder concluded,
Each custom and law fulfilled;
As we gathered to celebrate a Seder this'night,
May we be worthy in freedom next year
Again to celebrate a Seder.

All: L'Shanah Ha Ba'ah Birushalyim. Next year in Jerusalem!

This Haggadah is the result of many people's efforts and use of material from several other Haggadahs. The first edition was edited by Carol Conaway "with the intention of making participation in the seder as simple and meaningful as possible." To this end she eliminated sexist terminology and interwove various traditional and non-traditional texts.

The Haggadah grew to a second edition edited by Lorrie Sorgmyn. In that version, Lorrie said, "As women we have existed too long without the recognition properly given to our foresisters in the history of freedom and liberation. It is with great conscious pride tonight that we know we have reached across oceans of time and re-told that ancient story of passover." A third edition, edited by Janet Birkenfield, Priscilla Golding and Gladys Maged added more of what was meaningful to us in present day.

In this fourth edition, edited by David Passer, Ruth Atkin, Gladys Maged, some traditional elements were restored while maintaining a presentation that would make the telling of the Passover story a most meaningful event to each of us. Our Hagaddah was enriched by the drawings of Paul Rubinstein



אָדיר הוואַ

אָדיר הוואַ יבֿנה ביתו בֿקרובֿ במהרה.
 במהרה בֿימניו בֿקרובֿ אל בֿנה אל
 בֿנה ביתו בֿקרובֿ:
 בֿקרובֿ:

בחור הוואַ גדול הוואַ יבֿנה.
 ביתו בֿקרובֿ במהרה במהרה בֿימניו
 בֿקרובֿ אל בֿנה אל בֿנה ביתו
 בֿקרובֿ:

דגול הוואַ הדור הוואַ יבֿנה.
 ביתו בֿקרובֿ במהרה במהרה בֿימניו
 בֿקרובֿ אל בֿנה אל בֿנה ביתו
 בֿקרובֿ:

A-DEER HU

SOLO:

A-deer hu, a-deer hu.
Yiv-neh vey-so b'ko-rov.

CHORUS:

Bim-hey-roh, bim-hey-roh,
B'yo-mey-nu b'ko-rov.

SOLO:

CHORUS:

Eyl b'ney, Eyl b'ney
B'ney vey-cho b'ko-rov.

2

Bo-chur hu, go-dol hu.
Yiv-neh vey-so b'ko-rov.

3

Do-gul hu, ho-dur hu.
Yiv-neh vey-so b'ko-rov.

4

Vo-sik hu, za-kay hu.
Yiv-neh vey-so b'ko-rov.

5

Cho-sid hu, to-hor hu.
Yiv-neh vey-so b'ko-rov.

6

Yo-chid hu, ka-bir hu.
Yiv-neh vey-so b'ko-rov.

Chad Gad-ya

Chad gad-ya, Chad gad-ya
 My father bought for two zuzim
 Chad gad-ya, Chad gad-ya

Then came the cat that ate the kid,
 my father bought for two zuzim,
 Chad gad-ya, Chad gad-ya

Then came the dog and bit the cat,
 that ate the kid,
 my father bought for two zuzim.
 Chad gad-ya, Chad gad-ya

Then came the stick and beat the dog,
 that bit the cat, that ate the kid,
 my father bought for two zuzim,
 Chad gad-ya, Chad gad-ya

Then came the fire and burned the stick,
 that beat the dog, that bit the cat,
 that ate the kid,
 my father bought for two zuzim,
 Chad gad-ya, Chad gad-ya

Then came the water which quenched the fire,
 that burned the stick, that beat the dog,
 that bit the cat, that ate the kid,
 my father bought for two zuzim,
 Chad gad-ya, Chad gad-ya

Then came the ox who drank the water,
 that quenched the fire, that burned the stick,
 that beat the dog, that bit the cat.
 that ate the kid,
 my father bought for two zuzim,
 Chad gad-ya, Chad gad-ya

Then came the butcher who slaughtered the ox,
 that drank the water, that quenched the fire,
 that burned the stick, that beat the dog,
 that bit the cat, that ate the kid,
 my mother bought for two zuzim,
 Chad gad-ya, Chad gad-ya

Then came the Angel of Death who killed the butcher,
 who slaughtered the ox, that drank the water,
 that quenched the fire, that burned the stick,
 that beat the dog, that bit the cat,
 that ate the kid,
 my mother bought for two zuzim,
 Chad gad-ya, Chad gad-ya

Then came The Holy One, blessed be S/He,
 and destroyed the Angel of Death,
 who killed the butcher, who slaughtered the ox,
 that drank the water, that quenched the fire,
 that burned the stick, that beat the dog,
 that bit the cat, that ate the kid,
 my mother bought for two zuzim,
 CHAD GAD-YA, CHAD GAD-YA.



LOOKING UP...
WHILE
LYING DOWN

Dear Pastor,

A vital facet of any ministry is the visitation of hospital patients. Hospital confinements can be lonely, depressing, and anxiety-producing — and the visitation of a minister who is the symbol of the love and care of the Christian church is always welcomed.

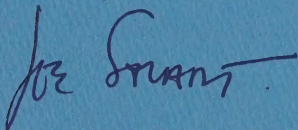
Ministers — and other visitors — can leave this little book of inspirational prayers and scripture passages with hospital patients. All of the passages in *Looking Up* were chosen because of their particular appropriateness for hospital patients.

Looking Up is an inexpensive book — as little as 55¢ each. Many persons like to order in bulk quantities so that they can leave copies of the book with the patients they visit. Therefore, we are happy to offer you a special low price when you do order large numbers of the book.

Please see the inside back cover for ordering information.

Of course, this message, the order form, and the mailing information on the back will not appear on your copies.

Sincerely,

A handwritten signature in dark ink, appearing to read "Joe Stuart", with a long horizontal flourish extending to the right.

Joseph Stuart IV
for The Pilgrim Press

Looking Up . . . While Lying Down

John E. Biegert

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Preface

The contents of this booklet have their roots in my personal experiences as a hospital patient and in my professional experiences as a pastor seeking to minister to those who are ill.

As the former, I can recall my boyhood hospitalization for a tonsillectomy, three hospital stays because of kidney stones, and a lengthy hospitalization for the surgical removal of a malignant melanoma. As the latter, I have felt strongly that a vital facet of my ministry is the visitation of hospital patients. Hospital confinements can be lonely, depressing, anxiety-producing, and painful—and the visitation of a minister who is not only a person but also a symbol of the love and care of the Christian church often can mitigate the foregoing.

In connection with these visits, on many occasions a meaningful experience is the sharing of prayer by pastor and patient. In some cases a specific request for prayer is made by the patient; at other times the pastor senses that this audible communication with God is in order. Because I feel that a person is particularly open and ready to share his or her feelings with God while undergoing the trauma of hospitalization, it has been my practice to leave with the patient a booklet such as this, containing prayers and scripture passages appropriate for those in the hospital.

If any of the following prayers, thoughts, scripture passages, or poems is meaningful to someone or brings hope, it will have been well worth the effort expended to produce *Looking Up . . . While Lying Down*.

My Affirmation

I love life. I affirm it, and I believe that life, like God, is good! Thus, I resonate with the words Paul recorded in his letter to the Romans: "We know that in everything God works for good with those who love him [8:28]."

But how can this be? What was the apostle saying when he set forth this idea centuries ago? How could these words be written by a man who, according to his own testimony, was beaten countless times, imprisoned on several occasions, stoned, and shipwrecked?

Some would say this verse means that we should look upon illness, tragedies, disappointments, and difficulties as being good for us. Some would say that God purposely sends misfortune our way, perhaps to keep us humble or to strengthen our character.

This I do not believe! Rather, I believe that God desires for us what we would characterize as a good life—bodily health, security, a long life of happiness ending in a natural death—all of which is meant by the single Hebrew word *Shalom*. That life is not always "Shalom" results not from God's intentional will but from circumstances over which God, like us on so many occasions, has no control. God's power was limited when God chose to create us with free wills and to create an evolving universe with natural laws not subject to arbitrary changes.

So, when I reflect on Paul's words, "We know that in everything God works for good with those who love him," I find myself concurring with the late Ralph

Sockman, who said the only way he could understand this verse was to think of it in terms of a ship. In his words:

There are parts of a ship which taken by themselves would sink. The engine would sink. The propeller would sink. But when the parts of a ship are built together, they float. So with the events of my life. Some have been tragic. Some have been happy. But when they are all built together, they form a craft that floats—and is going someplace. And I am comforted!

Paul's Affirmation

What then shall we say to this? If God is for us, who is against us? . . . Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . No, in all these things we are more than conquerors through him who loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

—Romans 8:31, 35, 37-39

A Favorite Poem

Among my favorite poems, undoubtedly because it is harmonious with my theology and because I have experienced it to be true, is one that sometimes is attributed to Annie Johnson Flint.

What God Has Promised

God has not promised skies always blue,
Flower-strewn pathways, all our lives through.
God has not promised sun without rain,
Joy without sorrow, peace without pain.

But God has promised strength for the day,
Rest for the laborer, light on the way;
Grace for the trials, help from above,
Unfailing sympathy, undying love.

A Favorite Psalm

One of the first passages of scripture I memorized as a child, Psalm 23, still strikes a responsive chord in me.

The Lord is my shepherd, I shall not want;
he makes me lie down in green pastures.
He leads me beside still waters;
he restores my soul.
He leads me in paths of righteousness
for his name's sake.

Even though I walk through the
valley of the shadow of death,
I fear no evil;
for thou art with me,
thy rod and thy staff,
they comfort me.

Thou preparest a table before me
in the presence of my enemies;
thou anointest my head with oil,
my cup overflows.
Surely goodness and mercy shall
follow me
all the days of my life;
and I shall dwell in the house of
the Lord
for ever.

Thoughts on Prayer

Prayer, to me, is not magic. It is the sharing of my deepest feelings with God. When I am ill, it is natural for me to pray for the restoration of my health. However, if I contract a serious disease or suffer a near-fatal accident, the restoration of health might be impossible or improbable. Even so, my prayer would be for wholeness because I love life and I want to live, and God loves me and wants wholeness for me.

But since there will be for me, as well as for every other person, a time when restoration to physical wholeness cannot occur, my theology of prayer is to thank God for the health that still is mine and to ask for the strength that I need to cope with whatever situation comes my way. This God always has done and I know will continue to do!

Our Lord's Prayer

Our Father who art in heaven,
Hallowed be thy name.
Thy kingdom come,
Thy will be done,
On earth as it is in heaven.
Give us this day our daily bread;
And forgive us our debts,
As we also have forgiven our debtors;
And lead us not into temptation,
But deliver us from evil.
For thine is the kingdom
And the power
And the glory, forever. Amen.

—Matthew 6:9-13

A Prayer of Gratitude

Thank you, God, for those who are ministering to the needs of my body just as you are ministering to the needs of my spirit. For my physicians and nurses who are agents of your healing powers; for those aides and attendants who assist me in so many ways and who help keep me comfortable and clean; for my family and friends whose visits, calls, and communications remind me that I am in their thoughts; for the food and drink that give my body strength; for the medications that combat my illness; thank you!

Even when I am discouraged, keep me mindful of my debt of gratitude to you and to others. Amen.

A Psalm of Gratitude

O come, let us sing to the Lord; let us make a joyful noise to the rock of our salvation!
Let us come into his presence with thanksgiving;
let us make a joyful noise to him with songs of praise!

For the Lord is a great God,
and a great King above all gods.
In his hand are the depths of the earth;
the heights of the mountains are his also.
The sea is his, for he made it;
for his hands formed the dry land.

O come, let us worship and bow down,
let us kneel before the Lord, our Maker!
For he is our God, and we are the people of his pasture,
and the sheep of his hand.

—Psalm 95:1-7

A Prayer for Serenity

O God, give me the serenity to accept what cannot be changed—

Give me the courage to change what can be changed—

And the wisdom to know the one from the other.

Amen.

—Reinhold Niebuhr

Some Thoughts on Pearl-making

Pearls are produced when sand gets into and irritates an oyster. We are called to be pearl makers by making something beautiful out of the irritations that come into our lives, by making the best out of the worst!

For example, an illness or hospitalization gives us the opportunity to look inward and assess ourselves. It gives us time to reflect on our priorities. It provides the occasion to contemplate how we can improve the relationships that are important to us. It brings home the fact that we are not indispensable and helps us put our work or daily routines back into proper perspective.

Good luck in your pearl-making!

A Prayer for Strength

O God, our refuge and strength, and a very present help in times of trouble, how much I need your strength and presence in my life right now. I feel weak, depressed, anxious, even frightened. I need help to face these hours and days.

So I claim your promises that I will not be given any more to bear than I can handle, that your strength will be sufficient, and that my despair will give way to your peace that passes all understanding. Amen.

Affirms the Psalmist:

He who dwells in the shelter of the Most High,
who abides in the shadow of the Almighty,
will say to the Lord, "My refuge and my fortress;
my God, in whom I trust."

For he will deliver you from the snare of the fowler
and from the deadly pestilence;

he will cover you with his pinions,
and under his wings you will find refuge;
his faithfulness is a shield and buckler.

You will not fear the terror of the night,
nor the arrow that flies by day,
nor the pestilence that stalks in darkness,
nor the destruction that wastes at noonday.

—Psalm 91:1-6

Responds God:

Because he cleaves to me in love, I will deliver him;
I will protect him, because he knows my name.

When he calls to me, I will answer him;

I will be with him in trouble,

I will rescue him and honor him.

With long life I will satisfy him,
and show him my salvation.

—Psalm 91:14-16

A Prayer Before Surgery

In a short time I will be having surgery, God. The nurse will give me medication, and I will begin to feel drowsy. Eventually, I will be sound asleep. Since I have no control over the situation, I commit my life into your loving care and into the skilled hands of the physicians, nurses, and technicians in the operating room who will be concerned about my well-being and do their best to repair or remove those parts of my body that need attention.

Be with my family and friends who must sit in the waiting room until the procedure is over. May the time not pass too slowly for them, and may they be recipients of the good news that my surgery was a success! Amen.

A Psalm About God's Nearness

O Lord, thou hast searched me and known me!
Thou knowest when I sit down and when I rise up;
thou discernest my thoughts from afar.
Thou searchest out my path and my lying down,
and art acquainted with all my ways.
Even before a word is on my tongue,
lo, O Lord, thou knowest it altogether.

Whither shall I go from thy Spirit?

Or whither shall I flee from thy presence?
If I ascend to heaven, thou art there!

If I take the wings of the morning
and dwell in the uttermost parts of the sea,
even there thy hand shall lead me,
and thy right hand shall hold me.

—Psalm 139:1-4, 7-10

A Prayer for Perspective

O God, how helpless I feel! I am so dependent on my physician, my nurses, and the hospital employees. I need medication to alleviate my discomfort and pain and to help me rest. I'm not as strong as I was; I'm not as free as I was; I don't feel as well as I did.

But help me, O God, not to lose perspective. Keep me aware of the strength I do possess, what I am able to do, and the blessings that still are mine. Amen.

A Suggestion from Paul

Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things. . . . I have learned, in whatever state I am, to be content. I know how to be abased, and I know how to abound; in any and all circumstances I have learned the secret of facing plenty and hunger, abundance and want. I can do all things in him who strengthens me.

—Philippians 4:8, 11-13

A Prayer for Patience

God, I'm tired of this whole hospital experience! In fact, I'm fed up with it. I'm bored. The days and nights just drag by. The routine of sleeping and eating, temperature and blood pressure taking, is about to get me down. The noise in the hallway bothers me, too. Not much seems to be happening. I want to go home!

You don't have to tell me—I know what my problem is. I need to be more patient. I can't expect to get well overnight. Healing takes time. Strength doesn't return with the snap of my fingers.

So, make me aware that if I can endure a little more and a little longer, these experiences will be behind me. And when I look back on them, they won't seem so frustrating as they do right now. Amen.

Wait for the Lord!

Wait for the Lord;

be strong, and let your heart take courage;
yea, wait for the Lord!

—Psalm 27:14

They who wait for the Lord

shall renew their strength,
they shall mount up with wings like eagles,
they shall run and not be weary,
they shall walk and not faint.

—Isaiah 40:31

A Prayer for Sleep

O God, who neither slumbers nor sleeps, because you continually watch over and care for me, I realize that I am in good hands. Thus, as I go to sleep I can entrust myself to your keeping.

Grant me a night of rest so that the healing processes of my body can be about their work. And may I awaken in the morning refreshed and with renewed strength to face tomorrow. Amen.

We Are in God's Care

I lift up my eyes to the hills.

From whence does my help come?
My help comes from the Lord,
who made heaven and earth.

He will not let your foot be moved,
he who keeps you will not slumber.
Behold, he who keeps Israel
will neither slumber nor sleep.

The Lord is your keeper;
the Lord is your shade on your right hand.
The sun shall not smite you by day,
nor the moon by night.

The Lord will keep you from all evil;
he will keep your life.
The Lord will keep
your going out and your coming in
from this time forth and for evermore.

—Psalm 121

A Prayer for Coping

O God, you know my feelings. You know that I want to feel better; I want to be better; I want to have my health restored. But the hours of testing, the days of diagnosing, and the question marks concerning my future seem nearly more than I can take!

Grant me, O God, the strength to face each hour of this and every day. In fact, when it seems that I cannot face even this hour, fill me with sufficient strength to face the next five minutes. Amen.

Words of Hope

We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down but not destroyed; . . . So we do not lose heart. Though our outer nature is wasting away, our inner nature is being renewed every day.

—2 Corinthians 4:8-9, 16

A Prayer upon Receiving Bad News

God, you know the disappointment, the discouragement, the anxiety, the loneliness, yes, even the anger I feel because my prognosis is not good. I can only pray that you will give me and my loved ones the strength to face whatever lies ahead.

Don't let us panic. Let us be open and honest with one another, and enable us to make the most and the best of the coming days. Amen.

Words of Assurance

The Lord is my light and my salvation;
whom shall I fear?

The Lord is the stronghold of my life;
of whom shall I be afraid?

When evildoers assail me,
uttering slanders against me,
my adversaries and foes,
they shall stumble and fall.

Though a host encamp against me,
my heart shall not fear;
though war arise against me,
yet I will be confident.

One thing have I asked of the Lord,
that will I seek after;
that I may dwell in the house of the Lord
all the days of my life,
to behold the beauty of the Lord,
and to inquire in his temple.
For he will hide me in his shelter
in the day of trouble.

—Psalm 27:1-5

A Prayer upon Receiving Good News

O God, you know how relieved and grateful I am for the good news I have received! Naturally, I was apprehensive—hoping for the best, but often worrying and imagining the worst. Thank you for being with me and enabling me to handle the tension and anxiety that were mine.

With the question marks behind, may I now devote my thoughts and energy to becoming healthier and stronger each day. Amen.

Psalms of Praise

I will bless the Lord at all times;
his praise shall continually be in my mouth.
My soul makes its boast in the Lord;
let the afflicted hear and be glad.
O magnify the Lord with me,
and let us exalt his name together!
I sought the Lord, and he answered me,
and delivered me from all my fears.

—Psalm 34:1-4

Bless the Lord, O my soul;
and all that is within me,
bless his holy name!
Bless the Lord, O my soul,
and forget not all his benefits,
who forgives all your iniquity,
who heals all your diseases,

...

who crowns you with steadfast love and mercy,
who satisfies you with good as long as you live.

—Psalm 103:1-3, 4-5

A Prayer When Death Appears Imminent

Right now, O God, I recall the words of scripture, "For everything there is a season . . . a time to be born, and a time to die." It appears that my days are numbered, that my death is imminent.

I'm not sure I'm ready to die. Life has been good, and I'm reluctant to surrender it. But I know that death comes to everyone, sooner or later.

Thank you, God, for the years I have been privileged to live and enjoy. Thank you, too, for the hope that death is not the end of life—that somehow, in a way beyond my comprehension, I will continue to live with you, live on in the memory of my loved ones, and be reunited with those who already have entered that new form of life.

Please comfort those nearest and dearest to me with the assurance that I love them, that I know they love me, that some day we shall meet again, and that you will help them through their difficult days of transition to come. Amen.

Life, Now and Forever

For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life.

—John 3:16

None of us lives to himself, and none of us dies to himself. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's.

—Romans 14:7-8

A Prayer Before Going Home

O God, how glad I am to be going home! I'm grateful for this hospital and all who have cared for me, but how good it will feel to be back in familiar surroundings and to sleep in my own bed again.

Grant me the wisdom and willingness to follow my physician's instructions during the coming days. And enable me to do all within my power to take care of myself so that I will not have to return as a patient.

Since I now realize how important contacts from my family and friends have been during my hospitalization, may I be more sensitive to the needs of others who are ill and let them know of my love and concern. And since you did not forget me during my illness, may I not forget you when good health is mine again! Amen.

A Psalm of Thanksgiving

O give thanks to the Lord, for he is good;
his steadfast love endures for ever!

...
Out of my distress I called on the Lord;
the Lord answered me and set me free.
With the Lord on my side I do not fear.

...
The Lord is on my side to help me.

...
I shall not die, but I shall live,
and recount the deeds of the Lord.

...
This is the day which the Lord has made;
let us rejoice and be glad in it.

—Psalm 118:1, 5-6, 7, 17, 24

A Prayer During Recuperation at Home

How true it is, O God, that there is no place like home! I didn't realize how much I missed being among family and friends! I had forgotten how good home cooking really tastes!

But now that I have been out of the hospital for a while, I'm beginning to feel restless. At times I'm bored. I'm anxious to be free from the restrictions that prevent the resumption of my usual schedule and activities.

Help me accept the fact that healing does not occur overnight and that just as my illness developed over a period of time the regaining of my strength will take longer than I desire. Thus, may I be gracious and cooperative during my recuperation at home so that I will not upset and unnecessarily burden those who are caring for me now. And may I express my gratitude for their love and concern both verbally and in my actions. Amen.

A Healthy Philosophy

But I say, walk by the Spirit. . . . The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. . . . And let us not grow weary in well-doing, for in due season we shall reap, if we do not lose heart. So then, as we have opportunity, let us do good to all.

—Galatians 5:16, 22-23; 6:9-10

A Prayer for One at the Bedside

O God, who is aware of my thoughts and feelings even before I share them, you know my concern for my loved one who is hospitalized. You know the apprehension and anxiety that have been mine. You know how much I want (her/him) to get well and be back home.

As you will be with my loved one during these days, be with me too. Just as I will not neglect (her/him), may I not neglect myself. May I remember to eat enough and sleep sufficiently so that my health will be maintained, so that I can manage our household, and so that I can continue to minister to the one at whose bedside I pray. Amen.

God Hears and Is Near

Ask, and it will be given you; seek and you will find; knock, and it will be opened to you. For every one who asks receives, and he who seeks finds, and to him who knocks it will be opened.

—Matthew 7:7-8

The Lord is at hand. Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus.

—Philippians 4:5-7

May God Bless You and Be with You

The Lord bless you and keep you:
The Lord make his face to shine
upon you, and be gracious to you:
The Lord lift up his countenance
upon you, and give you peace.

—Numbers 6:24-26

The grace of the Lord Jesus Christ
and the love of God and the
fellowship of the Holy Spirit
be with you.

—2 Corinthians 13:14

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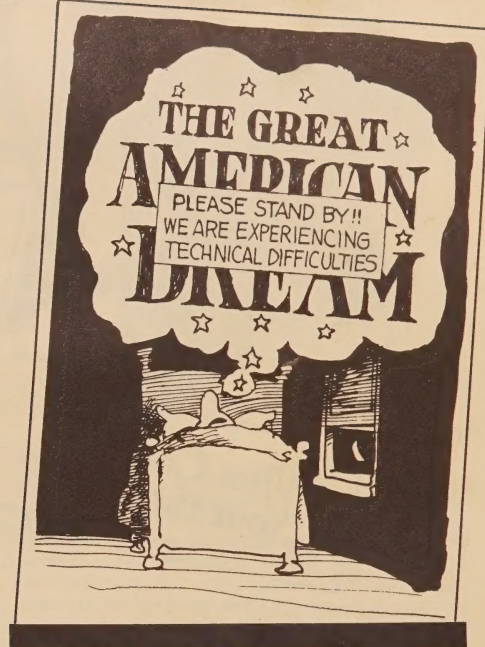
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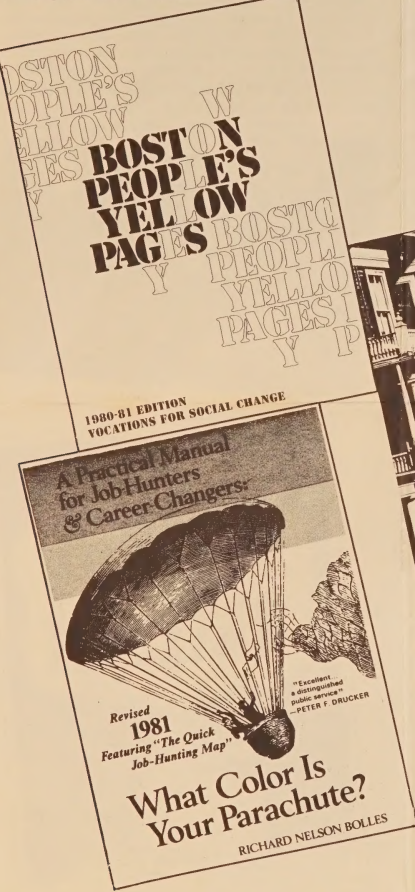


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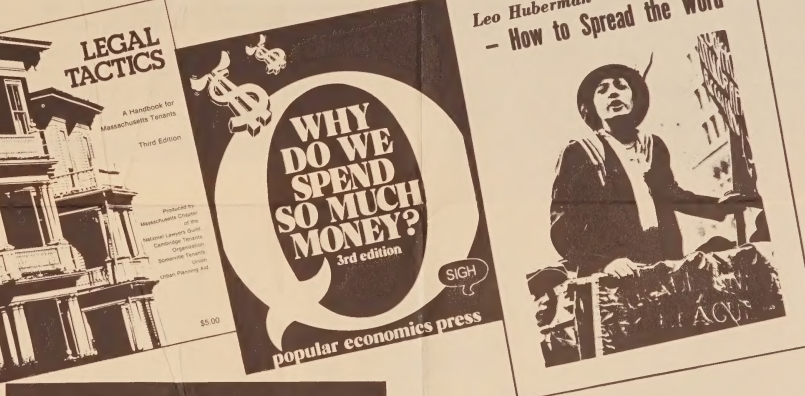
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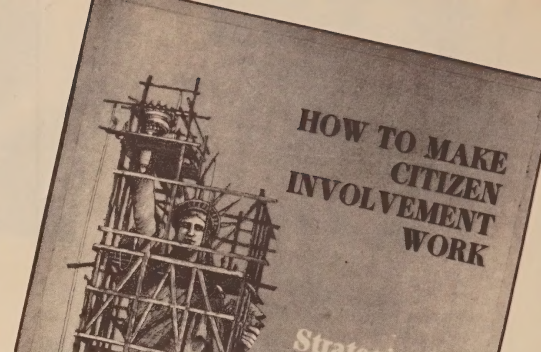
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Dear Friend:

One educator has said that by the time a child reaches the age of seven his personality has been set as if in concrete. Those are strong words, but they point up the task before us as Christian educators. Unless we do all we can to help shape the lives of youngsters at a very early age, we may miss the opportunity to guide them toward maturity in Jesus Christ.

Mrs. Shirley Paris in the accompanying article points out that two of the most important ways we can assist young children are through helping parents become better parents, and by providing effective programming for preschool children within the church.

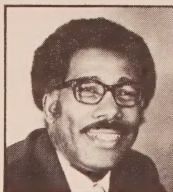
Effective programming geared for Black young children is not easy to find. We think you'll appreciate the Sunday school literature we have developed for them called Preschool Playhouse. You can place these materials into the hands of your preschool workers with the confidence that they are biblically-based, related to the needs of your children, and easy to use.

Take advantage of our offer to get acquainted with Preschool Playhouse. You'll be glad you did.

Cordially, in Him,

Melvin E. Banks

Melvin E. Banks
President



Christian Education

info

umi Newsletter

June, July, August, 1982

CHILD ABUSE

Is your Church Contributing to it?

by Shirley A. Paris

An eight year old girl was sexually assaulted by her alcoholic father since she was fifteen months of age! A child in Los Angeles was blinded by his mother who destroyed his eyes with a razor blade. A small child was pushed from a car on a crowded freeway and left clinging to the chain link divider for eight or nine hours.

These kinds of horror stories are not made up. They occur again and again in America. Child abuse and child neglect cause the normal person, and certainly the God-fearing believer, to cringe in disbelief.

Yet we must honestly ask ourselves whether or not we, as a church, are doing all we can to assist families before they abuse their children. Are we continually examining our ministry to young children themselves, to see whether or not we are doing all we can to help shape their personalities for Christ before they are confronted by the twisted moral values of our society?

The early years in a child's life are critical--to the child and to the family of the child. They are important because the nature of the life-long relationship between child and parents begins when the child is born. Furthermore, the factors that influence whether the child will be passive, active, dependent, independent, conformist, rebellious, timid, or curious are present in the early years of a child's life.

The most important factor for the healthy development of pre-school children is good parenting, which requires considerable skill, patience, and knowledge of child development. Perhaps your church should consider special classes for parents of young children. These would provide fellowship and support for those facing the same circumstances and could help parents learn skills that would otherwise be learned by trial and error.

Churches should provide a high quality educational program for preschoolers during Sunday school and during the regular worship service. Preschoolers should not be expected to sit through church. Qualified personnel and age-relevant materials could make the child's early experience of church very positive and could be a great support to heavily pressured parents. This kind of program would discourage young families from staying away from church until the children are old enough to be left with someone else or until the children are old enough to sit through church.

Our children are our greatest resource and our hope for the future. Loving them and raising them is a great challenge in this complex, technological society. The church is one of the few institutions that welcomes the family as a whole into its midst. A creative and unique response to young children would be a great service and an investment in the future of the Kingdom.

Mrs. Shirley A. Paris is a Doctoral Candidate in Early Childhood Education at George Peabody College of Vanderbilt University, an Assistant Director in charge of curriculum development at the Children's House, a Montessori preschool, and President of the American Baptist Women at First Baptist Church, Capitol Hill, TN.

Valuable Tips for Success with Preschoolers

- * The Preschooler learns through all five senses: he likes to feel, smell, hear, see, and taste things. A good teacher will stimulate his curiosity with a classroom full of things to discover and through the encouragement of his many questions.
- * His large muscles, such as arms and legs are developed, but small muscles, such as fingers, are not. That is why large pieces of paper, jumbo crayons, and fat pencils are best.
- * Preschoolers can grow spiritually. They can learn to know God's love, pray, please God, ask God's help, and understand that doing good pleases God while doing wrong brings unhappiness.
- * Teaching preschoolers should begin with a precession (the time preceding the class). If the lesson is about Jesus and the big catch of fish, the teacher could in the precession time introduce the idea of catching fish. The children can fish for paper fish and look at pictures of fish and fishing.
- * The preschooler has a short attention span. A Bible story of two to five minutes is plenty long enough. The rest of the time is spent reinforcing the day's teaching through a variety of activities.
- * Preschoolers love stories, but Bible stories must be told in language the child understands. Pictures should be at the child's eye level.

Beth Eden Baptist
Discovered Preschool Playhouse

"Our preschool children really like the various activities suggested for our class, especially the ones that give students a chance to participate.

"Recently we had a lesson in Preschool Playhouse on Jesus washing His disciples' feet. The children really enjoyed "washing" feet and getting their washed.

"The materials have lots of things to do. We cannot always do all the suggested activities because of the length of our class, so we select the ones most meaningful to us."

Mrs. Joe Washington

- * Application of the Bible to the child's life is very important. The teacher must be most perceptive of the various situations his or her student faces, because these are the areas of life in which the child must be obedient to God.
- * A period of worship should be included in the teaching session. During this time the children look at books, sing songs, and look at pictures of children obeying.
- * Young children enjoy art and music. Use them to reinforce teaching. Coloring should be creative and relevant, not just lessons in "staying within lines." They will enjoy pasting brightly colored bits of paper on large paper fish.
- * Rest, refreshments, and cleanliness are necessary to the small child. Small nutritious snacks such as slices of apples or Graham crackers, helps. Rest time may be just a period of quiet activity, or in a longer session, a little nap.

Of course knowledge alone is not the key to success with preschoolers. We must prayerfully seek God's help in every step of preparation and teaching time. He, alone, can reveal Himself to the little ones through us.

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Urban Ministries, Inc. (UMI) was founded in 1970. The goal of UMI is to produce quality Sunday school lessons and other Christian education literature related to the Black experience. The company is independently owned and operated by a group of dedicated Black Christian businessmen who are aware of the need for Sunday school and Christian literature which addresses the needs, problems, and concerns of the Urban Black.

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1. Transubstantiation refers to

- a. a memorial service for Jesus.
- b. the actual transformation of the elements of communion into the body & blood of Christ.
- c. the elements maintaining their physical form and being the body and blood of Christ.
- d. none of the above.

2. Agape Feasts were

- a. an orgiastic practice of the early church.
- b. like today's communion service.
- c. ~~a meal shared~~ ^{a meal shared} by members of the early church.
- d. all of the above.

3. The origin of communion may have been

- a. ~~the Passover supper~~ the Seder
- b. the post-resurrection meals
- c. the last supper
- d. all of the above

4. The Early church baptized infants by

- a. sprinkling
- b. trine immersion
- c. dipping
- d. none of the above

5. In order for a proper ^{and} baptism the following is (are) necessary

- A. water
- B. the trinitarian formula of "Father, Son, & Holy Ghost."
- C. the name of Jesus.
- D. a clergy person.

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Harrell Beck, in his ^{COURSE, I}lectures on the Cultural Background of the Old Testament⁴, defines the chief or king as "the person who has psychic strength and wisdom to make decisions about the common life that prove a blessing for others. The chief is called "mighty hero" (gibbor hayil - "excellently strong"). Because he has been elected a concentration of God's leadership is upon him. He or she is not strictly crowned, but ordained." This paper will explore the effects of ordination upon Saul, and the expectations upon him which he could not meet, given the dependence and reliance upon Samuel which he required.

Saul, introduced in I Samuel 9:2, is a "choice" or "goodly" young man of the tribe of Benjamin. "And there was not among the children of Israel a goodlier man than he; from his shoulders upward he was higher than any of the people." Presumably, it was just this that got him into trouble. He was good. It was difficult for him to be evil, and he was seldom sure which of two acts might be more evil or more good. Saul is also not truly sure what he has been ordained to. He is given to the people when they ask for a king, but his title is never melekh, but nāgīd (prince). It is possibly more appropriate to say that his anointing produced in him more of a need to be a nābī (a prophet) of the old type, such as Samuel, and he did not truly see himself anointed to be king. He says: "Am I not a Benjamite, the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin?" (I Sam. 9:21).

While Saul is given to the people to be their king, kingship is not truly understood by the people who have asked for a king. Samuel tells them "

ROLES AND MASKES

Scriptural Content: Phillipians 3:3-9 (JB)

"We are the real people of the circumcision, we who worship in accordance with the Spirit of God; we have our own glory from Christ Jesus without having to rely on a physical operation. If it came to relying on physical evidence, I should be fully qualified myself. Take anyone who thinks they can rely on what is physical: I am even better qualified. I was born of the race of Israel and of the tribe of Benjamin, a Hebrew born of Hebrew parents, and I was circumcised when I was eight days old.. As for the Law, I was a Pharisee; as for working for religion, I was a persecutor of the Church; as far as the law can make you perfect, I was faultless..

"But because of Christ, I have come to consider all these advantages that I had as disadvantages. Not only that, but I believe nothing can happen that will outweigh the supreme advantage of knowing Christ Jesus my Lord. For him I have accepted the loss of everything, and I look on everything as so much rubbish if only I can have Christ and be given a place in him. I am no longer trying for perfection by my own efforts, the perfection that comes from the law, but I want only the perfection that comes through faith in Christ, and is from God and based on faith."

APPLICATION

We are persons, we have roles, and we sometimes wear masks which often disguises the reality of our roles. We are professions or trades; we are children, mates, parents; we are Christians, Jews, atheists; we are mystics or activists; we are intellectuals or Archie Bunkers. Paul recognized how easy it is for us to worship a role or set of achievements rather than Christ who has called us to freedom.

Most of us still tend to wear masks rather than express our God-given humanity, because the masks give us a measure of control. We usually select a mask where we are the most competent and hence the most powerful.

To step from masks/roles into humanity- to live in our humanness- is a difficult step to take. To be able to confess that we have the same needs, weaknesses, as every other human being asks something of us which is almost impossible to give.

Jesus said, "Come to me, all you who labour and are overburdened, and I will give you rest, Shoulder my yoke and learn from me, for I am gentle and humble in heart, and you will find rest for your soul. Yes, my yoke is easy and my burden light." (Matthew 11:28-30 JB) Jesus encourages us to come to him with all our human weaknesses. Usually that which bugs us most of all is stuff we feel but can't express.

Broken relationships we can not heal, circumstances beyond our control, or guilt we have no way of dumping. These are the deep feelings which we tend to cover with our masks. Dumping our garbage is in the support of fellowship to one another in Jesus' name. Since Jesus is in the midst of it, such a fellowship cannot only hear our unloading, but can mediate forgiveness and healing.

Questions (Give the group a chance to go around a second time if more comes to their awareness)

1. In what particular roles am I cast in my life? (Employee neighbor, mate, parent, church-attender)?
2. Which is your most comfortable role, your least comfortable role?? Why?
3. Jesus frequently touched people and made them "every bit whole". If you were to ask Jesus to touch you, in which role would you ask him to make you whole. Be specific (what would you want him to heal?)
4. In living in wholeness within the Christian Community, there is a need to peel off ;the masks we wear within our roles that hide our humanness and empower us to be super-beings. (Is "Chef" one of your roles and do you often feel that means you must turn out a gourmet meal every day, or is Parent a role and you feel you must always appear kind and gentle, or is Christian a role and do you feel you must always be happy especially to non-believers) What masks do you need to peel off?
5. Knowing God's acceptance of us as we are, can you reveal to the group a vulnerable area in which you'd like to peel off a mask.

P R O P H E T S	9	16. The Fall of Israel - Prophecy of the Last Days of Judah	Isaiah 28-32 II Kings 18-20 II Chronicles 30 Isaiah 36-37
		17. The Last Days of Judah	I Kings 21-25 Deuteronomy 12, 16-18 Jeremiah 1-7, 19-20, 24-29 Ezekiel 1-5, 8, 12, 16, 18, 23 (Psalm 137)
		18. The End of Assyria	II Chronicles 33
W I S D O M	10	19. Nationalistic and Jahwistic Reform	II Kings 18, 21-23 II Chronicles 34
		20. King Josiah's Reform	Deuteronomy 5-11, 12-26 Jeremiah 1-6
		21. The Fall of Jerusalem	II Kings 23-25 Jeremiah 7-30 Lamentations
W I S D O M	11	22. Jeremiah and the New Covenant	Jeremiah 30-32, 37, 47-48
		23. Ezekiel and New People in a Renewed Land	Ezekiel 33-48
		24. The New Exodus	Isaiah 34-35, 40-66
P R O P H E T S	12	25. Wisdom Literature Theological Wisdom Practical Wisdom Skeptical Wisdom	Proverbs 1-9 Proverbs 10-13 Ecclesiastes Job
	13	26. Post-Exilic Judaism	Ezra Nehemiah Haggai Zechariah Jonah Esther Joel
	14	27. The Persian and Hellenistic Periods	I Maccabees 1-3
		28. Apocalyptic Literature	Daniel
		29. Hasmonean and Roman Rule	I Maccabees 4-6 II Maccabees

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SEPTEMBER 1981

The Legal History of Capital Punishment in Massachusetts

BY EDWIN POWERS*

TO EXECUTE or not to execute—that is the perennial question that has tormented men's minds and inflamed their emotions ever since the Pilgrim authorities in 1630 were shocked by Massachusetts' first murder. John Billington, who arrived on the Mayflower in 1620, "one of the profanest" on board, quarreled with a neighbor and "shote him with a gune, whereof he dyed." He was found "guilty of wilfull murder by plaine & notorious evidence" and came to an ignominious demise with a rope around his neck.

The legal history of capital punishment in Massachusetts is both dramatic and highly controversial. The General Court (legislature) in Boston drafted its first capital law in 1641: "If any man after Legal Conviction shall Have or Worship any other God, but the Lord God he shall be put to death."

This law, derived directly from the first of the Ten Commandments, led to no indictments for it was, indeed, practically unenforceable.

Although no one was put to death for committing this crime there were two groups of offenders who might have qualified for prosecution. (1) The Indians who, judged by Puritan orthodoxy, worshipped the Devil or some pagan God. From about 1646 until 1675 the Rev. John Eliot was said to have converted many of the "pagans" to Protestant Christianity. (The Puritans said on many occasions that one of the purposes of the Plantation was to convert the Indians, not to kill them for their ignorance.) (2) Quakers, the first subversives in New England, whose purpose, the Puritans feared, was to overthrow the government came under sharp criticism. In 1677 an infuriated magistrate in a confrontation in his courtroom with Margaret Brewster, a Quaker who had purposely interrupted worship in the Old South Church and created a "most amazing uproar," scolded her with these words:

You are led by the Spirit of the Devil, to ramble up and down the country, like Whores and Rogues a Cater-

wawling. . . There is but one God, and you do not worship that God which we worship.

Quakers first came to Boston in 1656 and had said to the authorities "we shall not bow down to your God." (Four Quakers were eventually hanged but not simply because of a theological dispute as to which God was the "Lord God," but for many other reasons.)

Eleven other capital laws were enacted at the same time, each derived from the Old Testament and for the most part taken from the Books of Genesis, Exodus and Leviticus.¹ Before the Massachusetts Bay Colony charter was vacated by the King's High Court of Chancery in 1684 25 capital laws had been enacted, 21 with a mandatory death penalty. Two called for a hanging only on second or third conviction, and two provided for a possible alternative. The Bay Colony, however, did not prove to be a "hanging colony." Relatively few violators of these laws were executed. The courts were reluctant to condemn an offender to death and juries were reluctant to convict unless the crime was particularly atrocious or the accused was a witch, or a Quaker who had returned to the Colony, spreading anew his or her "damnable heresies," after being expelled with a death warning not to return.

Our history shows a steady decline in the number of crimes calling for a possible hanging. In the period of government under the second charter (1691-1774) called "The Province of the Massachusetts Bay in New England" the number of capital laws was reduced to 14. The Commonwealth government (1780 to the present) at the outset believed that there were only seven crimes that should call for a hanging upon conviction—murder, sodomy, burglary, robbery, arson, rape, and treason against the Commonwealth.

In the 1800's it was evident that when a severe penalty outweighed the seriousness of the crime the normal course of the administration of justice was impaired. Objections were raised, particularly

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¹They were: witchcraft, blasphemy, murder, manslaughter, killing by poisoning "or other such Devilish practice," bestiality, abomination (sex behavior between two men), adultery (by man or woman if she was married or engaged), man-stealing (referring to stealing a male servant or slave), false witness in a capital case, and insurrection or rebellion against the Commonwealth.

to the taking of a life when no life was lost in the commission of the crime. In the General Court in 1849 a Committee of the House reported:

That juries will either disagree, or will generally acquit, in all trials for capital offences, other than downright murder, has latterly become a fact of the greatest notoriety—well calculated to alarm every friend of pure justice—to undermine the foundations of law.

From 1804 to 1846 four or five Massachusetts governors had advocated some amelioration of the capital laws. Governor Marcus Morton in 1840 said "The severity of criminal law renders their execution difficult, and thereby defeats the object of them." Governor George N. Briggs in 1846 saw "grave and serious evils" in making punishment too severe. Governor Edward Everett (who a few years later became president of Harvard College) suggested in 1836 the "experiment" of a sort of moratorium on the death penalty to see if crimes increased or decreased during a period of no death penalties. (A scientifically sound idea but totally impractical.)

In that same year (1836) a legislative committee of the House reported, in part:

For many years past there has been a growing disposition both in the Old and in the New World, to diminish the frequency of capital punishments. . . . The time has fully come for the total abolition of the punishment of death, and in this sentiment a very large class of our fellow citizens concur.

In 1846 the *Massachusetts Society for the Abolition of Capital Punishment* in its first annual report commented that "public sentiment has now reached that point that no execution can take place without a very open demonstration of feeling against this form of punishment."

A House document in 1851 called attention of the General Court to "the principle advanced by Beccaria (an Italian jurist and economist whose book on *Crime and Punishment* was published in 1764 and is still widely quoted) and now universally conceded to be correct, is, that 'crimes are more effectively prevented by the certainty than the severity of punishment.'"

By 1852 all capital laws except the law providing death for murder ("wilful murder of malice aforethought") were repealed or diverted to life imprisonment. A strong abolition movement going back to the 1830's fought for *complete* and permanent abolition and its successors have not yet given up.

In his inaugural address in 1861, Governor John A. Andrew made this auspicious prediction:

The infliction of the penalty of death as a punishment for crime will one day be discontinued among civilized men. . . and it will initiate a new era in the progress of

Massachusetts when she shall conform her penal legislation to the most enlightened principles of criminal jurisprudence. . . .

Some important modifications of this one capital law were adopted after 1852:

(1) Permitting crowds of people to watch a man hang by the neck until he died was an approved legal procedure in the 17th and 18th centuries in Massachusetts but by the middle of the 19th century, or even before then, it became for many an odious and gruesome exhibition. To some, it may have been a public demonstration of the truth of the platitude "crime doesn't pay"; thus carried along with the merciless spectacle was a message of deterrence. At any rate, the legislature decided in 1853 that the ceremony should be carried out inconspicuously behind the walls of a jail where only the officials and a few invited guests could observe the execution. In that year public hangings were banished forever from Massachusetts.

(2) In 1858 the legislature voted to divide the crime of murder into two degrees, following the practice in some of the other states. First degree would comprise murder committed with "deliberately premeditated malice aforethought," or in the course of committing or attempting to commit a crime punishable by life imprisonment (the so-called "felony murder") or murder "with extreme atrocity or cruelty." If the murder did not appear to the jury to be in the first degree it could be declared murder in the second degree—usually lacking in deliberate premeditation. Only a first degree murder conviction mandated the death penalty. (Still the law today, unchanged since 1858.) This division of murder into two degrees may relieve the burden on a jury (although that may not have been the intent of the law), if in the case before them they were indecisive about a guilty verdict with a *mandatory* death sentence.

(3) In the late 19th century popular repugnance to hanging was evident, even though *public* hangings had been abandoned in 1853. New York State, in 1888, had legalized death in murder cases by electrocution—the first state to do so. In 1890 an "electric chair" at Auburn Prison claimed its first victim.

(4) The legislature questioned whether hanging, practiced in Massachusetts for more than two and a half centuries, should be replaced by some method that would be quicker and more efficient. In 1893 a novel idea was presented and discussed at some length in the legislature and finally rejected. Proponents claimed it would be more merciful and certainly more economical and less dramatic to administer chloroform to the con-

demned who would then die peacefully, if not happily.

(5) The legislature finally enacted a law in 1898 to effect a quick and "merciful" (?) death by "causing a current of electricity of sufficient intensity to cause death to pass through the body of the convict, and the application of such current shall be continuous until he is dead."

Although the Massachusetts statute on the death penalty (Chap. 265, sec. 2 of the General Laws) has never been repealed since its enactment at the very beginning of the Commonwealth government there has been no need for the "electric chair" for the past 34 years. All men sentenced to death in that period have in each instance been granted a Governor's commutation to a life sentence.

The "electric chair" claimed its first victim in the State Prison in Charlestown on January 4, 1901. Since then electric currents have taken the lives of 64 others—all males, as no women have been executed here in this century. The last execution in Massachusetts was on May 19, 1947.

(6) Should there be no room for mercy where there were mitigating circumstances even though the defendant after a fair trial was found guilty of murder beyond a reasonable doubt? Governor John D. Long who considered capital punishment "an outrage on human sensibilities... out of accord with the spirit of the age" proposed in an address to the General Court in 1881 that the jury, "The one tribunal which, above all others, reflects the sentiment of the community," be permitted to recommend mercy, in which case the defendant would be sentenced to life imprisonment. The General Court said "no" and for many years opposed this innovation. In 1907 the Senate voted favorably but the House defeated a "mercy bill" by one vote. By 1950 Massachusetts was one of three states that still clung to the mandatory death penalty. In 1951, 70 years after Governor Long's recommendation, a law was enacted, providing that the jury may recommend that the death penalty be not imposed after a verdict of guilty of murder in the first degree provided the murder had not occurred in the commission of or attempt to commit rape. Upon such recommendation by a unanimous vote of the jury the court must sentence the accused to life imprisonment without parole.

(7) An official *Special Commission for the Study of the Death Penalty in Massachusetts* recommended in 1958 in its majority report that the death penalty be removed from our criminal laws. Ten years later, an advisory referendum made it clear that about 61 percent of Massachusetts voters would

prefer to retain the penalty for first degree murder. With the current increase in illegal homicides reported, there is little doubt that a similar referendum today would produce a similar or stronger preference.

(8) On June 9, 1972, the United States Supreme Court in a five to four decision made a historic pronouncement affecting approximately 600 prisoners then confined in "death rows" in state and Federal prisons. In that *Furman v. Georgia* case the Court held that infliction of the death penalty was unconstitutional as it violated the eighth amendment that prohibits "cruel and unusual punishments." The opinion was not contingent so much on the irreversible nature of the penalty *per se* as it was on the manner in which, at that time, it was being administered.

In an unusually long decision (118 pages and 360 footnotes), each justice presented his own opinion. Only two believed that any death penalty would be unconstitutional. The majority held that the trial courts throughout the country were imposing death sentences arbitrarily with no standards and with unguided judicial discretion. Space permits only a few excerpts from the record:

If an execution has any effect at all, it more likely tends to lower our respect for life and brutalize our values. (Justice Brennan)

So wantonly and so freakishly imposed. (Justice Stewart)

Selectively applied, feeding prejudices against the accused if he is poor and despised, poor and lacking political clout, or if he is a member of a suspect or unpopular minority. (Justice Douglas)

The Court, nevertheless, had left the door open for possible approval of subsequently revised capital laws that clearly avoided arbitrary or discriminatory practices and satisfactorily met the objections raised by the majority opinion. The Court did not proscribe the death penalty *per se*.

In the following 8 years 35 states (and the Congress) enacted new death penalty laws that have in some cases met the Supreme Court requirements.

(9) The Massachusetts General Court (the legislature) enacted a revision of the sentencing procedure (Chapter 488, Acts of 1979) in first degree murder cases, also designed to meet those requirements. It would mandate a presentence hearing and the consideration by the jury of aggravating and mitigating circumstances listed in the statute. A binding recommendation by the jury to the judge that the death penalty not be imposed would not require a finding of any mitigating circumstance, but if its recommendation was for a sentence of death it must find at least one aggravating circumstance unless the offense is

treason or aircraft hijacking. All death sentence recommendations would have to be reviewed by the Supreme Judicial Court after it was supplied with complete factual data concerning the defendant, including possible extraneous influences upon the jury. Both prosecutor and defense lawyers could submit briefs and oral arguments to the Court. The Court could then affirm the sentence or remand the case for resentencing.

The General Court had prefaced Section one of the proposed Chapter 488 by a lengthy declaration of facts and opinions—a somewhat unusual procedure. (Unusual today, but many years ago a preamble was useful in giving the legislative reason for an enactment.) The declaration stated, in part: The “proposed legislation is the result of long study and review of the work and experience of other jurisdictions which have satisfied all those norms demanded by the Supreme Court of the United States to safeguard against all of the elements of arbitrariness and capriciousness condemned by said Court in former state death penalty statutes.” The declaration also took the position that it has “defined those crimes and those criminals for which capital punishment is most probably an effective deterrent.” It also made it clear “that the ability of the people of the Commonwealth to express their preference [as they did in 1958 in a referendum, as stated above] . . . must not be shut off by the intervention of the judicial department . . . in a democratic society legislature, and here, in this commonwealth, the general court is the body constituted to respond to the will of the people. . . .” The question of capital punishment “is one for the *General Court* to decide.”

Before the constitutionality of Chapter 488 could be tested by the U.S. Supreme Court, the Supreme Judicial Court of Massachusetts was brought into the picture.

(10) The District Attorney for the Suffolk District decided to proceed cautiously in dealing with this newly enacted law, incorporated into Chapter 279, sec. 53-56 of the General Laws. Before proceeding to trial of four men who had been indicted for first degree murder, and were awaiting trial, the District Attorney on January 9, 1980 filed a complaint in the Supreme Judicial Court of Massachusetts seeking a declaratory judgment as to the constitutionality of this law.²

This statute, the Court said, “presents a matter of public importance beyond the parties.” All district attorneys in the Commonwealth in pro-

secuting capital cases must be responsible for following “extraordinary procedures,” if the Court holds this statute to be constitutional. If not so held, the procedure remains as it has been from the very beginning. The statute was not tested in a trial of an indicted murderer. A trial of that sort might not have promptly reached the Supreme Judicial Court on appeal or the U.S. Supreme Court. Its constitutionality could be decided, however, in a declaratory judgment.

The Court, by a vote of six to one, decided that the new law “contravenes the prohibition against cruel or unusual punishment, contained in Art. 26 of the [Massachusetts] Declaration of Rights, on each of two counts: (1) the death penalty is unacceptably cruel under contemporary standards of decency, and (2) the death penalty is administered with unconstitutional arbitrariness and discrimination.”

When Art. 26 was made part of the State Constitution 200 years ago the death penalty was not considered unconstitutional. (There were, in fact, 29 executions in the first decade of the Commonwealth government.) But the Court today makes its decisions in the light of contemporary circumstances or, to use a much quoted phrase from a U.S. Supreme Court decision in 1958, “the evolving standards of decency that mark the progress of a maturing society.”

It was evidently the expectation of the legislature that this new law would fulfill all the constitutional requirements of the U.S. Supreme Court as set forth in the *Furman v. Georgia* case. “It may be,” Chief Justice Hennessey stated, “that C. 488 would meet the Federal constitutional requirements, if tested, but here we appraise the statute under art. 26 of the Declaration of Rights of the *State Constitution*.” The Court’s point of view, as we see it, was that statutory guidelines and standards for juries alone, with some new obligations placed upon the trial court, will not necessarily “be entirely curative” in removing arbitrary and discriminatory procedures in deciding who shall die and who shall be spared. Discretionary decisions are made in such cases, the Court pointed out, not only by juries but by those who are not guided by statutory standards—the police, prosecutors, defense counsel and trial judges. In spite of standards, the Court stated, “decisions may rest upon . . . the level of public outcry.” “Chance and caprice” may continue to influence sentencing.

The lone dissenter, Justice Quirico, was critical of the majority opinion, for it “has completely stripped the Legislature of the constitutional

²District Attorney for the Suffolk District v. Watson, 1980 Mass. Adv. Sh. 2231.

power which it has heretofore possessed and exercised for two hundred years to determine, in its wisdom and discretion, when and in what circumstances the public good requires the imposition of the death penalty for murder in the first degree." Referring to the "standards of decency" (a quote from the majority opinion) Justice Quirico reminded the Court that the U.S. Supreme Court in a 1976 case (*Gregg v. Georgia*) concluded that "it is now evident that a large proportion of American society continues to regard (capital punishment) as an appropriate and necessary criminal sanction."

But to Justice Quirico the issue was not a consideration of capital punishment "as a matter of Commonwealth policy" or as to the Justices' individual opinions for or against that penalty, but rather "whether the Legislature has the power, under the Constitution of the Commonwealth, to enact a statute mandating capital punishment. . . ." such as chapter 488. "I conclude," the Justice wrote, "that the legislature has the power. . . and I reach that conclusion without regard to any personal views which I may have on the 'expediency, wisdom or necessity' of capital punishment." He cited a statement by Chief Justice Burger (in *Furman v. Georgia*): "in a democratic society legislatures, not courts, are constituted to respond to the will and consequently the moral values of the people." (emphasis added). Justice Quirico respectfully disagreed with the decision of the court that the new law was unconstitutional.

The Supreme Judicial Court has now proscribed all executions in Massachusetts. Does that mean there will never again be an official execution? Because the majority of voters in this State would, evidently, prefer a return of the death penalty, there is a possibility that at some future date there may be a reversal by an appellate court or an amendment added to the State Constitution to make that return possible.

Justice Liacos, concurring with the majority opinion, maintained that "The Massachusetts Constitution recognizes that there are some punishments so abhorrent, so offensive to evolved standards of decency, that no justification can support their employment. . . . This [capital punishment] is a punishment antithetical to the spiritual freedom that underlies the democratic mind."

In writing of the "raucous spectacles of earlier times," he refers in a footnote to hangings in the 17th century, citing *Crime and Punishment in Early*

Massachusetts, a book written by the author of this article.³

Let us, then, conclude our brief history of capital punishment in Massachusetts by bringing to life, to underscore the Justice's reference, an actual ceremony in Boston preceding the dispatch of a condemned murderer where justice was swift and certain and the "raucous spectacle" was witnessed by a public preoccupied with death.

The General Court had decided in 1641 that a condemned person should not be hanged until at least four days had elapsed since his conviction. This brief period would allow time for him to make his peace with God and give ministers an opportunity to preach their customary "execution sermons" in the presence of the condemned and the public. As their sermons are too lengthy to include here, excerpts of parts of three sermons will illustrate a tradition that has long since been abandoned.

James Morgan in a drunken brawl in 1685 had killed a man "by running a spitt into his belly a little above the navell." The court found him "worthy of death." Evidently no one disputed that finding, not even Morgan himself. (Today, a sentence in a comparable case would more likely be for second degree murder or manslaughter.)

The condemned man had the "honor" of being the focus of sermons on his last days by three distinguished preachers: Cotton Mather, Joshua Moody, and Increase Mather, father of Cotton.

The Rev. Cotton Mather, born in Boston, a graduate of Harvard College, class of 1678, and minister of the Second Church in Boston, was 22 years old at the time. He requested Morgan "at this hour" to "think of an interest in Christ." He said, in part:

Surely when the Executioner is laying the Cold Cloth of Death over your Eyes, the Look, with the Shriek of your Soul, will then say, "O now a Thousand Worlds for an Interest in Jesus Christ!" Surely a few minutes after that, when your naked Soul shall appear before the Judgment-Seat of the Most High, you will again say, an Interest in Jesus Christ, is worth whole Mountains of Massive Gold! . . . The sharp Ax of Civil Justice will speedily cut you down; O for a little good Fruit before the Blow! [The preacher then urged him to "employ the last few minutes of your life" to warn the crowd "to take heed of those things which have been destructive unto you."]

The Rev. Joshua Moody, pastor of the First Church in Boston and a graduate of Harvard College, class of 1653, added his melancholy thoughts on the subject of Morgan's last Judgment. He said in part:

You seem to bewail your Sin of Sabbath-breaking: Well, know that you shall never have another Sabbath to

³Published by Beacon Press, Cambridge, Mass., in 1966. See chapter 9, "They Shall Surely Be Put to Death."

break. . . It is a very awful thing to us to look on you, a Person in your Youth, Health, and Strength, Brests full of Milk, and Bones moistened with Marrow, and then to think that within so many Days, this Man, tho' in his full strength, must Dye: And methinks it shou'd be much more awful to you. [The preacher then reminded him that "in the Grave there is no Repentance, no Remission" but assured him there was still time. . . "Paul was a Murderer, and yet Pardon'd. . . ."]

The Rev. Increase Mather, one of the most renowned of the Puritans, pastor of the Second Church in Boston during most of his career and from 1685 to 1701 president of Harvard College from which he had graduated with the class of 1656, stood close to the gallows in the presence of the condemned and the hangman and faced a crowd estimated by an eyewitness at almost five thousand. As there had been no hanging in Boston for the past 7 years some spectators had "come fifty miles to see it". He addressed his stern and reproachful remarks directly to James Morgan:

. . . Consider what a Sinner you have been; The Sin which you are to dye for, is as red as Scarlet; and many other Sins has your wicked Life been filled with. You have been a stranger to me; I never saw you; I never heard of you, until you had committed the Murder, for which you must dye this Day; but I hear by others that have known you, how wicked you have been; and you have your self confessed to the World, That you have been guilty of Drunkenness, guilty of Cursing and Swearing, guilty of Sabbath-breaking, guilty of Lying, guilty of Secret Uncleaness; as Solomon said to Shimei, Thou knowest the Wickedness which thine own heart is privy to; so I say to you: and that which aggravates your guiltiness not a little, is, That since you have been in Prison you have done Wickedly: You have made your self drunk several Times since your Imprisonment; yea, and you have been guilty of Lying since your Condemnation.

Consider what misery you have brought upon your self: on your Body, that must dye an accursed Death; you must hang between Heaven and Earth, as it were forsaking of both, and unworthy to be in either. And what misery have you brought upon your poor Children? You have brought an Everlasting Reproach upon them. How great will their shame be, when it shall be said to them that their Father was hang'd? Not for

this Goodness, as many in the World have been; but for his Wickedness: Not as a Martyr, but as a Malefactor: But that which is Ten thousand thousand times worse than all this, is, That you have (without Repentance,) brought undoing Misery upon your poor, yet precious Soul: Not only Death on your Body, but a second Death on your never-dying Soul: O tremble at that! . . .

At the conclusion of the last sermon, Morgan was given the opportunity of addressing the crowd in a brief interval before the hangman was to perform his part in the ceremony. He was obviously sober, repentant and sincere. He said, in part:

I pray GOD that I may be a Warning to you all, and that I may be the last that ever shall suffer after this manner. In the fear of GOD I warn you to have a Care of the Sin of Drunkenness, for that's a Sin that leads to all manner of Sins and Wickedness: (Mind and have a Care of breaking the Sixth Commandment, where it is said, *Thou shalt do no Murder.*) For when a Man is in drink, he is ready to commit all manner of Sin, till he fill up the Cup of the Wrath of GOD, as I have done, by committing that Sin of Murder. I beg of GOD, as I am a Dying Man, and to appear before the LORD within a few Minutes, that you may take notice of what I say to you: Have a Care of Drunkenness and ill Company, and mind all good Instruction, and don't turn your back upon the Word of GOD, as I have done. When I have been at a Meeting, I have gone out of the Meeting-House to commit sin, and to please the Lust of my flesh: and don't make a mock at any poor Object of Pity, but bless GOD, that he hath not left you as he hath justly done me, to commit that horrid Sin of Murder. . . .

The final scene was described by eyewitness John Dunton, a young man who had just come from London where he was in the bookselling business. He wrote, in a letter to his English friends, from which this excerpt was taken:

After he had been about an hour at the Gallows, and had prayed again, his Cap was pulled over his Eyes, and then having said, "O Lord, Receive my Spirit; I come unto thee, O Lord; I come, I come, I come"; he was Turned off, and the multitude by degrees dispers'd. I think, during this Mournful Scene, I never saw more serious nor greater Compassion.

WHEN courts, governors, attorneys general, and penal reform commissions will openly reject executions, death sentences, and capital statutes despite the predictable grumbling from yahoo constituents, there is considerable hope that capital punishment in this Nation will soon pass from desuetude into oblivion.

— HUGO ADAM BEDAU, PH.D.

The New York Times

NEW YORK, WEDNESDAY, AUGUST 26, 1981

Stress: Whether To Fight Or Flee

By JANE E. BRODY

IUSED to get headaches all the time: when I was writing on deadline, doing a lot of sewing, preparing for a dinner party, driving in heavy traffic. I attributed them to a variety of causes, including eyestrain and allergic reactions to my colleague's tobacco smoke and to the fumes from my gas stove. But not until I awoke one morning from a bad dream with my teeth tightly clenched did I get a hint of the real reason — a reaction to stress.

Over the next several weeks, I realized that whenever I was concentrating hard on something (even opening a stubborn package or chopping an onion) or feeling tense or anxious, I clenched my teeth. After a while, the strain on the supporting muscles would result in a headache.

It was an unconscious reaction, a habit that I was able to break by

PERSONAL HEALTH

becoming acutely aware of it and making a conscious effort to relax my jaw when formerly I would have tightened it. Now tension headaches, which account for 80 percent of the head pains that afflict Americans, rarely sneak through my surveillance.

Stress is a factor in every life, and without some stress life would be drab and unstimulating. Too little stress can produce boredom, feelings of isolation, stagnation and purposelessness. Stress in and of itself is not bad; rather, it's how you react to the different stresses in your life that matters.

Many people thrive on stress. They find working under pressure or against deadlines highly stimulating, providing the motivation to do their best. And they rarely succumb to adverse stress reactions.

To slow such "racehorses" down to the pace of a turtle would be as stressful as trying to make the turtle keep up with the horse. Yet others crumble when the crunch is on or the "overload" light flashes. Some take life's large and small obstacles in stride, regarding them as a challenge to succeed in spite of everything. Others are thwarted by every unexpected turn of events, from a traffic delay to a serious illness in the family.

All stress — exciting, joyful events as well as fearful, depressing ones — provokes a basic biological reaction called "fight or flight." This is a hormonally stimulated state of arousal that prepares you to face whatever challenge is at hand, be it your daugh-

ter's wedding, a job interview, an argument with your spouse or confrontation with a would-be mugger. The chemical reaction influences your heart, nervous system, muscles and other organs, preparing them for action.

Problems arise when the stress reaction is frequently called into play for inappropriate circumstances, such as a missed bus, a long line or reservation mix-up, or when the circumstances of your life result in more stress than you can handle at any one time.

When most people talk about stress, they mean the negative reactions. Headaches were mine. For others, it may be a churning gut, aching back, tight throat, rapid heart-beat, elevated blood pressure, mental depression, short temper, crying jags, insomnia, impotence, viral infections, asthma attacks, ulcers, heart disease or perhaps even cancer.

Dr. Donald A. Tubesing, a psychologist from Duluth, Minn., and author of "Kicking Your Stress Habits" (Whole Person Associates, \$10), likens stress to the tension on a violin string — you need "enough tension to make music but not so much that it snaps."

Whereas some stress reduction programs offer only techniques to induce relaxation, Dr. Tubesing's simply written self-help guide helps you get to the roots of your stress reactions and modify them. He points out that most stress is not the result of great tragedies but rather an accumulation of minor irritations that "grind us down over the years." He tells you how to recognize the sources of those irritations and what to do about them.

For example, he points out, stress is not inherent in an event but rather in how you perceive that event; by modifying your perceptions, you can reduce your stress. Let's say you just missed your bus. You could focus on the fact that you'll be late for work (stressful), or on the fact that you'll now have time to read the paper (not stressful).

He cautions against spending "\$10 worth of energy on a 10-cent problem." Before you gear up for a battle, stop and think: is the threat real, is the issue really important, can you make a difference? Dr. Tubesing's guide helps you to identify your beliefs, values and goals, which in turn will enable you to focus on what really counts and stop worrying about irrelevant events or concerns.

"There are millions of 'want to's' and 'have to's' in life," he notes. "Ultimately, these pressures create stress only when your time and energy spending decisions aren't consistent with your goals, beliefs and values."

There are many ways to cope with excess stress, and some methods are better than others. Too often, people turn to the wrong solutions for stress relief, such as tranquilizers, sleeping pills, alcohol and cigarettes, and end up further impairing their health while doing nothing to gain an upper hand on the causes of their stress reactions.

Others resort to short-term solutions — shouting, crying, taking a hot bath — that help for a while. More lasting, "low-cost" relief could be obtained through regular exercise or talking with friends, Dr. Tubesing says.

Everyone should have a repertory of coping techniques. Here are some that Dr. Tubesing and others have found helpful.

Set priorities. Divide your tasks into three categories: essential, important and trivial, and forget about the trivial. Hire others, including your own children, to do the tasks that can be farmed out. Learn to say no when you're asked to do something that overloads your time or stress budget or diverts you from what you really consider most important.

Be satisfied with a less-than-perfect-job if the alternative is not getting a job done at all. Identify the activities you find satisfying in and of themselves and focus on enjoying the activities themselves, rather than your performance or what rewards they will bring.

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Stress, a factor in every life, is not bad of itself. Without it, life would be drab and unstimulating.

Organize your time. Identify the time-wasters. Figure out what part of the day you are most productive and do your essential and important tasks then. Pace yourself by scheduling your tasks, allowing time for unexpected emergencies. If at all possible, leave your work at the office, to reduce conflicts with the demands at home and give yourself time to recharge your batteries.

Try "clean living." Be more consistent in your living habits by trying to eat, sleep and exercise at about the same time every day. Don't overindulge in alcohol or rely on pills to induce sleep (they're counterproductive).

Be sure to get enough sleep and rest, since fatigue can reduce your ability to cope with stress. Eat regular, well-balanced meals with enough variety to assure good nutrition and enough complex carbohydrates (starchy foods) to guarantee a ready energy reserve. Reverse the typical American meal pattern and instead eat like a king for breakfast, a prince for lunch and a pauper for supper.

Listen to your body. It will let you know when you are pushing too hard. When that back or head aches or stomach sours, slow down, have some fun, take the time to enjoy the world around you. Set aside some time each day for self-indulgence. Focus on life's little pleasures.

Choose fight or flight. Don't be afraid to express anger (hiding it is even more stressful than letting it out), but choose your fights; don't hassle over every little thing. When fighting is inappropriate, try fleeing — learn to fantasize or take a short break (do a puzzle, take a walk, go to a concert or away for the weekend) to re-energize yourself. You can also give in once in a while, instead of always insisting you are right and others are wrong.

Learn relaxation techniques. These include deep breathing exercises, transcendental meditation, the "relaxation response" (a demystified form of meditation formulated by Dr. Herbert Benson, a Harvard cardiologist), yoga, progressive relaxation of muscle groups, imagery, biofeedback and behavioral modification.

The last four may require professional help. On a tightly scheduled day, take a minute or two between appointments or activities for a relaxation break — stretching, breathing, walking about.

Revitalize through exercise. A body lacking in physical stamina is in no shape to handle stress. An exercise tuneup can increase your emotional as well as your physical strength. Exercise enhances, rather than saps, your energy; it also has a distinct relaxing effect.

Talk it out. Problems often seem much worse when you alone carry their burden. Talking to a trusted friend or relative, or a professional counselor, can help you sort things out and unload some of the burden. If things are really bad, don't hesitate to seek professional counseling or psychotherapy.

Get outside yourself. Stress causes people to turn into themselves and focus too much on their own problems. Try doing something for someone else. Or find something other than yourself and your accomplishments to care about. Be more tolerant and forgiving of yourself and others.

Some Books That Give Helpful Ideas

The following books may be helpful in identifying and/or coping with your harmful stress reactions.

Kicking Your Stress Habits, by Donald A. Tubesing, Whole Person Associates Inc., P.O. Box 3151, Duluth, Minn. 55803.

Stress, Sanity and Survival, by Robert L. Woolf and Frank C. Richardson, Sovereign Books (published by Monarch), \$8.95.

The Stress of Life, by Dr. Hans Selye, McGraw-Hill, \$8.95.

Stress Without Distress, by Dr. Hans Selye, Lippincott, \$6.95.

The Stress Factor, by Donald Norfolk, Simon & Schuster, \$8.95.

Freedom in Meditation, by Patricia Carrington, Anchor Press/ Doubleday, \$8.95.

Stress and Relaxation, by Jane Madders, Arco, \$4.95.

The Relaxation Response, by Dr. Herbert Benson, Avon Paperback, \$2.50.

Managing Stress, by Jenny Steinmetz, Jon Blankenship, Linda Brown, Deborah Hall and Grace Miller, Bull Publishing, \$7.95.

Anxiety Into Energy, by Victor P. Pease, Dutton, \$13.50.

Finally, Drs. Robert L. Woolf and Frank C. Richardson, psychologists and authors of "Stress, Sanity and Survival," (Sovereign, \$8.95) caution against "waiting for the day when 'you can relax' or when 'your problems will be over.' The struggles of life never end. Most good things in life are fleeting and transitory. Enjoy them; savor them. Don't waste time looking forward to the 'happy ending' to all your troubles."

The burnout syndrome

"Self-expression is a hard and selfish thing. It eats everything, even the self. At the end you find you haven't even got a self to express. I have no interest in anything anymore, doctor. I don't want to sleep with a woman nor design a building."

— From Graham Greene's "A Burnt-Out Case"

By Kay Longcope
Globe Staff

It has been more than two years since Adrian Cost, 46, of Sudbury left a six-year teaching job in Framingham. But the old feelings are easily dredged up.

"I could feel *everything* going downhill. I was tired all the time. I was irritable. I felt unappreciated. I saw myself going nowhere. I was angry with my family. I was angry with myself.

"When a teacher quit in midyear, I was envious. I felt trapped. I had never felt that way before. I knew I couldn't do it anymore. There was no way I could go back to teaching.

"I was burned out but, at the time, I didn't know I was."

Burnout. Is it a severe form of stress, the popular notion, or a form of depression that, if not treated in time, can lead to a full-blown physical and mental disorder?

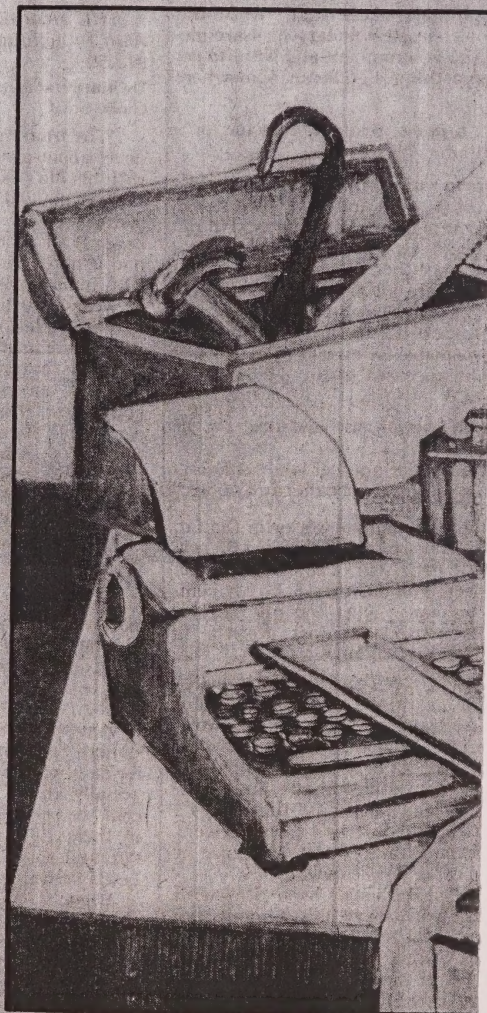
Is it peculiar to high-powered executives and people in the service professions — teaching, social work, health care — or does it cut a wide swath across the work-world board, sweeping up housewives and mothers, too?

Is it confined to people in their 40s to 60s in the same job for years, or can it grip younger people in shorter-term jobs?

Is there a "cure"? Are there precautions that individuals in high-tension jobs can take themselves to prevent burnout?

And what can employers do to help protect the people who give their all to their work and wipe themselves out?

There are no figures on the number of Americans who become burnout or near-burnout victims. But psychiatrists, psychologists, and corporation person-



nel directors say they hear the term more frequently these days.

The term is one that, until recently, has been largely confined to use among people in the helping professions — social workers, teachers, doctors, nurses — and corporation executives who carry briefcases home at night and on weekends.

But experts say that job burnout can as easily strike bus drivers, sales clerks, housewives, and parents.

"You're talking about people who are high achievers, committed to their jobs, and that's the

NG

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How to avoid burnout — and how your employer can help

Psychologist Michael Hurst of Boston said that getting rest, exercise, and de-intensifying the work experience by developing a network of social relationships are important preventive measures. The trick is not to overdo job responsibility — balance it off.

Dr. Harry Levinson, a Cambridge industrial psychologist who runs seminars and workshops for executives, had these suggestions for employers:

- Keep track of how long employees are in certain jobs and rotate them out of potentially exhausting positions.
- Limit time constraints. "Don't allow your people to work 18 hours a day, even on critical problems. Especially don't let the same people be the rescuers of troubled situations over and over again. Managers tend to rely on their best people,

but best people are more vulnerable to becoming burned-out people."

- Make sure your organization has a systematic way of letting people know that their contributions are important. "People need information that supports their positive self-images, eases their consciences, and refuels them psychologically."

- Provide avenues through which people can express not only their anger but also their disappointment, futility, defeat, and depression.

- As technology changes, retrain and upgrade managers. Get them to seminars, workshops and other activities away from the organization.

- Remember that employees who are burning out need support from others. Bosses should insist they withdraw, get appropriate help and place themselves first.

— KAY LONGCOPE

Carmen — a 'dynamite' model exploding into middle age

STYLE | MARIAN CHRISTY



Carmen dell Orefice

of painstakingly polished silver. She's wrinkleless, flabless, as lean as a stringbean, tall, and wearing couture with the kind of imperious authority that designers swoon over. In fashionese, she is drop-dead chic.

Carmen is Zoll model Carmen dell Orefice.

She's 50.

She's gorgeous.

She's making \$100,000 this year, upsetting old notions about much maligned middle age. She's the dynamite mannequin at the forefront of a sweeping new social explosion that is proving that 50 is not necessarily the end, it's the beginning of the second half of

NEW YORK — People are staring in fascination, some cram shamelessly to eavesdrop. The interview, in the Drake Hotel coffee shop, is accumulating an audience. The focus of this instant curiosity is a reborn fashion creature, a human gazelle called Carmen, whose coiffure is a mad, marvelous pouf

the rest of your life. Carmen was a Vogue cover girl at 16, the famous model in the Vanity Fair magazine ads of the '40s, a woman pursued simultaneously by studio fashion photographers, paparazzi and suitors like Aly Kahn, Alfred Vanderbilt and William Aster.

Two decades and three divorces later, all without a career, there is now the reborn Carmen, the Carmen featured in a recent 10-page Town & Country layout, the Carmen up for an MGM fashion-oriented movie (role of model agency impresario Eileen Ford), the Carmen a must model in Michael Volbracht's showroom, the Carmen hyped along with Brooke Shields, who is not so incidentally, young enough to be Carmen's granddaughter.

"I know image is all superficial, all visual impact," she says half-apologetically. "But I am out to prove there is no such thing as the stereotyped older woman. Yes, I was afraid of being rejected when I started over again this year. Yes, yes I thought that maybe I would be making a fool of myself. Yes, I thought I might be misunderstood, that people might think I was just showing off."

Carmen pauses, sighs, gathers the inner strength of a philosophy around which her career, indeed her entire life, now revolves. "But I am not acting anything but my age," she says slowly. "I tell her she doesn't look her age, which is why these people are staring, why they're straining to hear. 'My eyesight is fading,'" she retorts.

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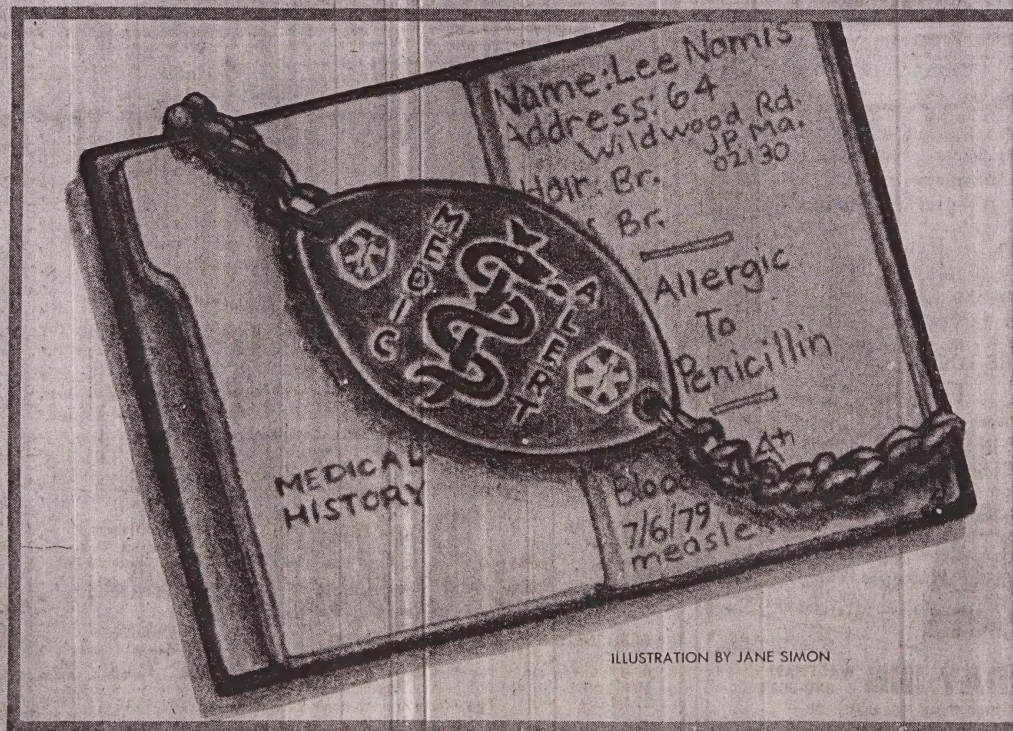


ILLUSTRATION BY JANE SIMON



Zoli model Carmen is making \$100,000 a year.

Should you carry medical ID?

HEALTHWISE

Linda Matchan
obe Staff

It's a fear you may have, from time to time, especially if you're prone to illness: You'll get sick, or ss out, or be hurt in an accident, and nobody you qw will be there to help. Who will tell the hospital emergency team that you're taking a certain medication, that you have a disorder that needs immediate treatment, what your normal blood pressure reading is?

Even if you're healthy, there may be things that physician would need to know about you in an emergency — you wear contact lenses, for example, you have an unusually low resting heart rate. e way to make information like this known is to ry it around with you. In the last three or four rs, several companies have started marketing table medical records systems that are designed, ong other things, to speak for the patient who rt.

The concept of emergency medical identification isn't new. Many people wear bracelets or necklaces inscribed with information about their medical condition: the jewelry is distributed by nonprofit organizations like Medic Alert of California and Medi-Check International Foundation of Illinois. What's different about the new medical ID systems is that they use modern technology to create a comprehensive medical record that's small enough to fit into your pocket or purse. The new systems document important medical data on tiny pieces of microfilm that can be read with a microfilm viewer in a hospital or ambulance. Emergency teams are supposed to be alert to look for the microfilm when they spot a jewelry tag or decal on the patient or his or her belongings.

Portable medical records make sense.

They are especially valuable for elderly people and the chronically ill, who may have long medical histories and for people whose records are widely scattered because they relocate or travel often. Not everyone is a good personal historian: Many people

The burnout syndrome: What happens

■ WORKERS

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problem," said Dr. Michael Hurst of Boston, a psychologist. Along with maintaining a private practice, the psychologist runs stress-related employee assistance programs for companies and corporations. "They haven't learned how to disconnect from it. They feel trapped. They hate themselves for not being able to live the way they like and still be able to do the job."

Hurst defines burnout as "exhaustion of all mental and physical resources. You can't face doing what you have to do. You just don't have it anymore." He said that "the burnout syndrome is a form of depression, which, if not treated, can turn into a major depressive disorder, and suicide is likely. It's a biological depression, a change in the body, and that can be very dangerous."

"Dr. Harry Levinson of Cambridge, an industrial psychologist who heads the Levinson Institute, says that burnout occurs when a job is 'repulsively draining. There is no relief, no way out. You come to a screeching halt. You just can't take it anymore. You can't make yourself do it again. It's more than a sense of defeat, though that's part of it, but, with just that, you can come back and try it again."

"To be burned out is to experience a loss of being able to surmount the difficulties. That's what burnout means. You are *burned out*."

And, make no mistake about it — burnout can affect male and female alike, people in their 20s or 30s as well as those in the upper age brackets.

The symptoms are apathy, fatigue, tension, frustration, boredom, irritability, anger, detachment, rigidity, demoralization, hopelessness and a strong sense of not being appreciated — all signs of deep and dangerous depression.

Hurst and Levinson believe that there are two remedies. Either you get out of the environment creating the problem or you learn to change your work habits.

For Adrian Cost, the only solution was to get out of teaching, which is among the helping professions that systematically put their people in vulnerable positions. "So often it seems like what you do does no good, progress is slow and limited, and the more intense the effort, the less seems to come of it," said Levinson. Cutbacks

"The most common coping mechanism is to drink or to pop antianxiety pills to deaden those hurting feelings inside," says Hurst.

He says that it has only been within recent years that companies have begun to acknowledge that stress-related problems of employees mostly stem from highly competitive corporate structures that are set up "to drive people as hard as they can to prove themselves."

"The intensity of competition can lead people to burn out, and it's really tough for the individual, but that's the nature of how business is constructed," Hurst said. "Unless you change the nature of business, and that's not likely, you end up with that problem."

Corporate response to stress-related problems, Hurst says, has been forced by high insurance premiums for alcoholism — "not altruism," Hurst said. Alcoholism annually costs American businesses an estimated \$19 billion a year, making companies confront the fact that "taking care of your people is a really important business goal," Hurst added. "But it's still far from universal."

Hurst advises the individual caught on the proverbial treadmill to "learn different ways of coping, not taking everything as a life and death issue so you don't get entirely sucked into the overintensity that wipes people out. But that's hard not to do when you're caught in the midst of it."

He suggests that individuals prone to energy-depletion in their jobs develop a network of relationships with people "not dependent on them" and learn to talk out problems "to deintensify the experience causing burnout."

"The old adage of 'taking a vacation' can help — a change of scenery and time — but that's only temporary in effect. A good part of burnout is depression. Easily adaptive people can go see somebody (a minister, a psychologist or psychiatrist); others stay in bed for days and days." The latter approach, he said, is typical of burned-out people who take "the avoidance approach."

Neil MacKenna of Danvers, president of Career Assistance, Inc., says there are two kinds of bosses — "the development-oriented and the control-oriented" and "woe unto anyone" working under the control-oriented boss.

"Burnout is much more likely to occur with people working under control-oriented bosses,

to internalize the stress created by external factors. 'They wonder, 'What's wrong with me?'"

Richard Jandl who, with MacKenna, works with executives under stress, said, "We find a lot of tired people, people who no longer are motivated in a given environment and want to get out and do something significant somewhere else."

● Mary A., a public relations director for a Boston institution:

"I had been on vacation, and the minute I got back, I looked at my desk and just sighed. Someone said, 'Hey, no sighing allowed here.' I didn't even know I had sighed. All of a sudden I couldn't stand to be there anymore. I would sit in my office and stare out the window. Or run to the bathroom and cry. The unhappier I got, the more I hated myself. It was my own fault. I felt personally responsible for everything about the institution that appeared in the media, and I shouldn't have."

Mary A. quit the job she had held for six years last summer.

"I'm still looking for another job, but I don't care. It's such a relief not to be *there* anymore."

● Bill Strong (a pseudonym) works for Digital, a company that consistently racks up a 35 percent growth rate each year. The company has 65,000 employees. The business is highly competitive. The company — given the annual infusion of new blood so necessary to its growth — is constantly in the throes of change.

Some months ago, Strong, 43, who "always was up at 6 a.m., raring to go" felt depleted of energy, "tired all the time." At home and work he was snappish. "I couldn't understand what was happening." He got help from a sympathetic personnel director and a family physician. Today, "I get up and anticipate the things I want to accomplish." But he's glad he went through the experience. "I can recognize it when I see it in other people now."

According to professionals who deal with this problem, the burnout victims generally are the last to know what is happening to them.

"It creeps up," Hurst said. "Other people actually notice it before the person experiencing it. They hear it in verbal irritability, a change in job performance that's not explainable; it's seen

themselves for not being able to live the way they like and still be able to do the job."

Hurst defines burnout as "exhaustion of all mental and physical resources. You can't face doing what you have to do. You just don't have it anymore." He said that "the burnout syndrome is a form of depression, which, if not treated, can turn into a major depressive disorder, and suicide is likely. It's a biological depression, a change in the body, and that can be very dangerous."

"Dr. Harry Levinson of Cambridge, an industrial psychologist who heads the Levinson Institute, says that burnout occurs when a job is "repulsively draining. There is no relief, no way out. You come to a screeching halt. You just can't take it anymore. You can't make yourself do it again. It's more than a sense of defeat, though that's part of it, but, with just that, you can come back and try it again."

"To be burned out is to experience a loss of being able to surmount the difficulties. That's what burnout means. You are burned out."

And, make no mistake about it - burnout can affect male and female alike, people in their 20s or 30s as well as those in the upper age brackets.

The symptoms are apathy, fatigue, tension, frustration, boredom, irritability, anger, detachment, rigidity, demoralization, hopelessness and a strong sense of not being appreciated - all signs of deep and dangerous depression.

Hurst and Levinson believe that there are two remedies. Either you get out of the environment creating the problem or you learn to change your work habits.

For Adrian Cost, the only solution was to get out of teaching, which is among the helping professions that systematically put their people in vulnerable positions. "So often it seems like what you do does no good, progress is slow and limited, and the more intense the effort, the less seems to come of it," said Levinson. Cutbacks initiated by Proposition 2½ certainly have added to frustration in that profession - one frustration that Cost avoided. She became director of the Women's Athletic Club of the Boston YWCA in 1979.

Signs of burnout in the workplace are reflected in frequent absenteeism and illness. Like Graham Greene's character in "A Burnt-Out Case" who substituted drink for work and social relationships, the typical burnout or near-burnout victim finds ways to avoid the workplace. Drink becomes an escape. Illness becomes another avoidance technique.

hard as they can to prove themselves.

"The intensity of competition can lead people to burn out, and it's really tough for the individual, but that's the nature of how business is constructed," Hurst said. "Unless you change the nature of business, and that's not likely, you end up with that problem."

Corporate response to stress-related problems, Hurst says, has been forced by high insurance premiums for alcoholism - "not altruism," Hurst said. Alcoholism annually costs American businesses an estimated \$19 billion a year, making companies confront the fact that "taking care of your people is a really important business goal," Hurst added. "But it's still far from universal."

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"Burnout is much more likely to occur with people working under control-oriented bosses, and it's surprising how many there are."

Control-oriented bosses, MacKenna said, are dictatorial. "They say, 'This is the way you're going to do it,' instead of asking, 'How do you think you should do that? Let's talk about it.' The result is to put employees in a hopeless situation, and, ironically, these are the high achievers who are the most committed to doing a good job."

There's irony, too, for the control-oriented boss, MacKenna said, "who's left wondering why his efforts don't produce super results."

MacKenna said that the common tendency for employees experiencing signs of burnout is

Mary A. quit the job she had held for 10 years last summer.

"I had been on vacation, and the minute I got back, I looked at my desk and just sighed. Somewhere, 'Hey, no sighing allowed here,' I didn't even know I had sighed. All of a sudden, I couldn't stand to be there anymore. I would sit in my office and stare out the window. Or run the bathroom and cry. The unhappier I got, the more I hated myself. It was my own fault. I felt personally responsible for everything about the institution that appeared in the media, and shouldn't have."

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According to professionals who deal with this problem, the burnout victims generally are the last to know what is happening to them.

"It creeps up," Hurst said. "Other people usually notice it before the person experiencing it. They hear it in verbal irritability, a change in job performance that's not explainable; it's seen in the home when the person withdraws and refuses to actively participate in the family."

"The person experiencing it just says, 'I'm tired, I don't want to talk about it.' The tendency is to say to yourself, 'It'll all blow over,' but gets worse and worse. The person thinks, 'This is crazy. I used to love my job, now I can't start it, I can't do it. Where did all this come from?'"

"It becomes quite self-destructive, but it's hard to see when you are caught up in the midst of it."

It is especially difficult for the typical burnout victim, male or female, to admit there is a problem.

Carrying a medical ID in case of an emergency

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REVIEW | BOOK

The trials of a loner

THE HORSEMASTER. BY T. Alan Broughton. Dutton. 276 pp. \$13.50

By Margaret Manning
Globe Staff

"The Horsemaster" is a rich novel about a man trying to cope with his life's experience.

It is not still another book on identity crisis, God forbid, but Lewis Beede, the horsemaster, has had a hard time coming to terms with himself. He is something like 45 years old, lives somewhere in the Adirondacks in a small town that in summer becomes a resort. He tends a rich man's property, and his horses. He has a long-standing "arrangement" with an old friend named Annie Strand. But it is clear that he is a marginal man. He is a loner by choice; lives primitively in a cabin in the woods - not in total isolation, just "away." He visits Annie, intuitively knows his horses and gets drunk.

You'd think this person would not be especially compelling, and in fact he is often aggravating to the point of rage (ones own) because he can be so unforthcoming, so icy, but he is real, like an uncle I used to view with both alarm and fascination. Said uncle was able to go for days without saying a word, especially at the dinner table, if he could be persuaded to join the family there. He cast a pall is what he did, and so in his own way, does Lewis Beede.

Beede's life, when he thinks about it, seems pointless, but when you think about it so do all lives on this earth. What matters is what one puts in, and when "The Horsemaster" begins Lewis hasn't put in very much.

Then he is challenged.

Long ago, when he was in his early twenties and believed he would become a great actor, he had sired a child, one he never saw because the baby's mother gave her up for adoption and walked out of his life - she could tell he was not a man for all seasons even though he offered to marry her in his own noncommittal way.

After all of that, and his unrewarding performance as a possible Shakespearean star, then his hobbing around the country, he is back in the womb in Judson, in Adarondicka. One shattering day that daughter, named Miriam, turns up. She wants him to be her father. Her adoptive parents had died and left her with plenty of money, enough to track him down. I am not prepared to take on the question of why Miriam is so intense about her "natural parents" except to say that her search for them turns up a number of worms. And she wants - pleads with him - to help her find her peripatetic mother.

Beede, always backpedaling, can't decide what to do.

I admired Alan Broughton's quiet resolution of Beede's problems - of course since this is serious fiction all problems are not resolved - and he is a fine writer with control and technical virtuosity. I don't mean that he commits "fine" writing. He is a gutsy writer who doesn't have to yell at his readers to keep their eyes open. Stylistically he is in the main stream - no Barth, nor Barthleme nor Pynchon - but he is also a poet, and his feeling for the land, the water and woods, is striking.

This is a good book.

CONFIDENTIAL CHAT

Two hints

Chatters - Here are two hints you might find useful.

I use the plastic bags available in grocery stores for fruit and vege-

which I place all slivers of soap. I add a small amount of water. When I need liquid soap for my soap container, which has a pump,

...character of work and...
 substituted drink for work and so-
 ships, the typical burnout or near-
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...a good job.
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 out victim, male or female, to admit there is a
 problem.

Carrying a medical ID in case of an emergency

WISSE
 on Page 25

...ber the name of their last doctor,
 on the names of recent illnesses or

...name and dosage of a medication
 al in an emergency. It's helpful for
 know immediately, for example, ex-
 augh insulin a diabetic needs if the
 es into a hospital unconscious; some
 re extremely insulin-sensitive and
 ould send them into hypoglycemic
 system could save valuable time -
 y even money - since personal id-
 cards could also reduce the need for
 ests that have been done in the past.
 re about a dozen companies across
 with systems like these, according
 ssachusetts Medical Society, and
 rketed in shopping centers, on TV,
 brochures distributed in doctors' of-
 feral homes, among other places.

...fers slightly different services. Some
 e, like the Holliston-based Medical
 Data Services (Med-ID) and Medical
 of Weston, offer a wallet-sized card
 bedded piece of microfilm that sum-
 mportant medical data ("a personal
 ank in your pocket," as Med-ID calls
 , such as the Dalmec Corporation of
 lley, N.Y., insert the microfilm into a
 he back of a credit-card sized booklet.
 ie tiny microfilm records can hold 20
 iformation, including a medical histo-
 of medications; the names of physi-
 next-of-kin to notify in an emergency;
 pressure and pulse rate; optical pre-
 electrocardiograms; even the loca-
 patient's will and safety deposit box.
 mer provides the details of the medical
 one companies have the patients fill
 rms in cooperation with their doctor,

while others have the salesperson help the cus-
 tomer with the paperwork.

Some companies also provide a 24-hour hot-
 line number for emergency personnel to call to
 obtain detailed information not included on the
 card.

The cost of all this is relatively low - between
 \$15 and \$30 for the initial fee, with smaller
 charges to renew and update the information.
 But the system isn't perfect.

A major pitfall of such a system is that rela-
 tively few hospital emergency rooms have mi-
 crofilm readers to view the cards, at least so far.
 A check of Boston hospitals found only one -
 the Massachusetts General - with a reader in
 an emergency room. And an emergency room
 spokesman said it hasn't been used much for
 reading personal ID's because few patients ap-
 pear to have them.

Another potential problem is that of keeping
 the information on the microfilm up to date.
 While some companies encourage their mem-
 bers to update the medical information yearly,
 others only request them to make changes every
 two or three years. In an emergency situation,
 wrong information may be worse than no infor-
 mation at all. And who would be responsible for
 inappropriate care that results from wrong in-
 formation on the card? The physician? The pa-
 tient? The company? So far the question hasn't
 been tested.

There's also the question of confidentiality -
 the concern that the system could be abused if
 someone's medical records fell into unauthor-
 ized hands. It's an important issue, especially
 today, at a time of great public concern over in-
 vasion of privacy.

These difficulties may be natural growing
 pains of any new system. But they're worth
 keeping in mind and discussing openly if you're
 thinking about subscribing to one of these pro-
 grams.

Here are some of the guidelines that the
 Massachusetts Medical Society has come up
 with for consumers who are thinking about us-
 ing a microfilm medical identification card, or
 have already purchased one. The MMS endorses
 the concept of such cards but will not endorse a
 specific product.

● Check to see that the company marketing
 the product is able to store medical information
 in a confidential manner in a central data
 bank.

● Be certain that medical information is up-
 dated, with verification by a physician, when
 your diagnosis and/or medication is changed.
 Medical data on the ID cards should be updated
 at least once a year, or when you or your doctor
 request it. Make sure your doctor's name, ad-
 dress and telephone number are part of the
 medical data.

● Some card manufacturers provide micro-
 film "readers" to hospital emergency rooms and
 d/or outpatient facilities. Find out whether they
 are located in your geographic area.

● If you already have a microfilm medical ID
 card, be sure to carry it at all times. In an emer-
 gency, and if you're able, don't neglect to inform
 the medical team that it's available.

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 r from \$388 to \$3500 & up
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 out gaining weight.

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 Service (part of HEW) have already chosen Smokenders to help their own employees put
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ODE TO A GYM TEACHER

(Chorus)

She was a big tough woman,
The first to come along
That showed me being female meant you still could be strong;
And though graduation meant that we had to part,
She'll always be a player on the ballfield of my heart.

I wrote her name on my note-pad
And inked it on my dress,
And I etched it on my locker
And I carved it on my desk;
And I painted big red hearts with her initials on my books
And I never knew 'til later why I got those funny looks.

(CHORUS)

Well, in gym class while the others
Talked of boys that they loved,
I'd be thinking of new aches and pains the teacher had to rub.
And when other girls went to the prom, I languished by the phone,
Calling up and hanging up if I found out she was home.

(CHORUS)

I sang her songs by Johnny Mathis;
I gave her everything -
A new chain for her whistle and some daisies in the Spring,
Some suggestive poems for Christmas by Miss Edna Millay,
And a lacy, lacy, lacy card for Valentine's Day.
---Unsigned, of course---

(CHORUS)

So you just go to any gym class
And you'll be sure to see
One girl who sticks to teacher like a leaf sticks to a tree;
One girl who runs the errands and who chases all the balls--
One girl who may grow up to be the gayest of all!

(CHORUS)

The Beautiful Strangers

All the beautiful strangers
Who held me for a night
And fell down in the darkness
On pillows soft and white.

All the beautiful strangers
All in the afternoon who
Praised my flat little stomach
And came back to my room.

All the beautiful strangers
Who spoiled me for a time
And taught me neon's just as nice
As afternoon sunshine.

As I Love My Own

Your smile as it widens on your face
Is like a child running off across
the hill.

And I love your smile
As I love my own,
And I love your smile.

Your hair climbing down around your
ears

Has never been more beautiful than now.
And I love your hair
As I love my own.
And I love your hair.

Your body moving down to mine
Is like the coupling of the pale
November clouds.

And I love your body
As I love my own.
And I love your body,
And it's part of my own.

All the beautiful strangers
Who spoiled me for a time
And taught me neon's just as nice
As afternoon sunshine.

FIREMAN'S SONG

My father came from County Cork, and mine from County Clare;
Mine came from dear old Donegal, and mine came from Kildare;
Our fathers proudly served the "force," never were men so brave;
But if they know what we're coming to, they'd be turning in their grave!

'Cause the place is so neat, it's clean and it's swept,
The brass is polished and nicely kept;

I think we've found a fairy in the firehouse!
The hinges that squeaked have all been oiled;
This morning I found my hose uncoiled!

I think we've found a fairy in the firehouse!
Last night we all got plastered and this morning, bless my soul!
I'd like to find the bastard who vaselined the pole!
Who took all my socks and darned all the holes,
wrote "I love you" on all the soles?
We've got to find this fairy, this Mary quite contrary!
Yes, I think we've found a fairy on the "force"!

When we let the Italians in, things went from bad to worse;
The Poles and Puerto Ricans were hard to bear,
And a black in the battalion is a fate we can't reverse.
But a faggot on the "force" just isn't fair!

'Cause the windows have all been done up in chintz,
The chief is taking fingerprints;

I think we've found a fairy in the firehouse!
In the locker that's used for recent recruits,
We found a pair of sequin boots!

I think we've found a fairy in the firehouse!
If we allow a homosexual within our hallowed halls,
He'll want to attend our picnics! My God, he'll be at our balls!
Ye Gods, and alas, and alack-a-day,
It's enough to make a Protestant pray!
If we don't watch out, we'll be in an Irish stew!
'Cause what if there's more than one?

What if there's two? three? four? five? six? seven?

Heaven!

We've got to find this fairy,

Send him back to Londonderry!

We cannot have a fairy on the force!

In Gay Company. Music and Lyrics by Fred Silver.

TRUE CONFESSION

We've been friends for years and years,
first through pubescence, then adolescence,
right up to now;
And I never ever pried into your past, John;
but now, at last, John, I ask you how?
How could our friendship grow so close and so intense?
When I've never really known you; that is, in the biblical sense!

You've been intimate with all my friends and lovers,
At least they've intimated, quite untactfully,
That I'm the only one who hasn't joined the fun;
Yes, everybody's had you but me!

Last Christmas I was told by my dear mother,
That on some drunken, wild weekend spree,
You proceeded to seduce my younger brother, Bruce;
Yes, everybody's had you but me!

Remember when we went to Mass and took our first communion?
You were in that damn confessional for hours.
And at least I thought it odd, that that priest (a man of God),
Should send you that divine bouquet of flowers!

Your list of conquests makes "Who's Who" a memorandum,
No one else could manage a "menage a cinq;"
With my cousin Sam, the actor, and our family chiropractor,
And two tellers that you picked up in the bank!

I've heard the rumor that you were bisexual,
And passed it off as just a lot of noise;
But though fume and fuss, I know you're one of us,
And "bisexual" means, to you, both men and boys!

Now I felt slighted and annoyed and quite rejected,
And would have told you sooner, but was much too shy;
Now if my friends are good enough for your romantic stuff,
I ask you, John, why aren't I?

Now I've admitted I adore you, I beseech you and implore you
To dispel this hell and tell me, honestly, why everybody's had you, But me!

SEND IN THE CLOWNS

Isn't it rich? Are we a pair?
Me, here at last on the ground, you in mid-air.
Where are the clowns?
Isn't it bliss? Don't you approve?
One who keeps tearing around, one who can't move?
But where are the clowns? Send in the clowns.

Just when I start opening doors,
Finally knowing the one that I wanted was yours.
Making my entrance again, with my usual flair,
Sure of my lines, no one is there.

Don't you love farce? My fault, I fear
I thought that you'd want what I want.
Sorry my dear. But where are clowns?
Send in the clowns. Don't bother, they're here.

Isn't it rich? Isn't it queer?
Losing my timing this late in my career.
But where are the clowns. Quick, send in the clowns.
Well, maybe next year.

TCHAIKOVSKY, PETER ILICH. Swan Lake Ballet.

Introduction by Frank W. Scott from a concept by Richard Lescsak and Frank W. Scott.

INTRODUCTION

Peter Ilich Tchaikovsky was born in Russia on May 7, 1840, the son of a mining engineer. He grew up in St. Petersburg and very early demonstrated an unusual aptitude for music. For several years Peter studied at the Conservatory of Moscow. His first opera was written and produced in 1869. Unfortunately, it was received as a total failure.

Following this uninspired debut, Tchaikovsky wrote two more operas, three symphonies and several concertos. These were generally received unenthusiastically. In the late 1870's, however, the appearance of the B flat minor piano concerto (Da-da-da-da-da-da) and the Swan Lake Ballet established Peter Ilich Tchaikovsky as a major composer. By the time of his death in 1893, he was celebrated around the world as one of the foremost figures in the romantic tradition.

This evening we are pleased to present to you a portion of the Swan Lake Ballet. As the scene opens, we shall find the swans dancing in the forest in carefree abandon. Shortly they are joined by Odile, a swan who is, in reality, an enchanted princess. Odile and her friends dance joyfully until the appearance of the Prince who has been hunting in the forest. The Prince immediately falls in love with Odile and, as they dance together, she is magically transformed back into a Princess. They depart, hand-in-hand, attended by the swans, and live happily ever after.

And now, the Swan Lake Ballet, by Peter Ilich Tchaikovsky - GAY!

MS. AMERICA PAGEANT

By Frank W. Scott from a concept by Richard Lescsak and Frank W. Scott.
LOVELY - Lyrics and music by Stephen Sondheim

(BERTHA enters in a tuxedo or dress suit)

BERTHA: Good evening, ladies and gentlemen. My name is Bertha Parker and it's my privilege to welcome you to Ventura, California and the First Annual Ms. America Competition and Beauty Pageant. This evening, our three finalists will compete for the title of Ms. America. These three beauties have survived the strenuous week-long competition featuring athletic events - weight lifting and cross country marathon - a beauty pageant, with the famous bikini bathing suit parade, and the talent competition. Now, here they are - our three finalists for the title of Ms. America!

(Music begins. The Contestants enter as they are called)

Ms. California - Roxie Reagan! (Roxie is in tacky drag, with overdone makeup and an overly frilly gown)

Ms. Virginia - Sherry Falwell! (Sherry is bearded, in an old prom gown)

Ms. Alaska, a genuine Eskimo Princess - Candy Bulkiller! (Candy is in a fur coat over an ugly housedress, and wears combat boots. Her makeup is grotesque and her movements awkward)

At this time, each girl will answer a question which will reflect her social consciousness. Then our distinguished panel of judges will announce their choice - the Ms. best qualified to be this year's Ms. America!

Our first finalist is Ms. California, Roxie Reagan!

ROXIE: Good evening, my fellow Americans!

BERTHA: Now, Roxie, here is your question. Following the transitional decade of the seventies, America seems to have entered a period of relative political stability. What is your opinion of this return to conservatism in America?

ROXIE: The return to conservatism in America will be the salvation of our country and our way of life. Modestly speaking, I can say that I have been a voting member of the John Birch Society since I was two months old. I believe it is our patriotic duty to restore the old-fashioned moral standards which made our country great. If elected Ms. America, I shall propose the closing of all X-rated movie houses, the burning of all books which disagree with my point of view, and a balanced

for homosexual men and women. They can all be shipped up there and be as gay and liberated as they want.

BERTHA: Thank you Candy. Aren't they just wonderful? They're just wonderful! Did you ever see such wonderful, talented girls? They're just wonderful! All the contestants were wonderful! Of course, these three are the most wonderful! And in a moment, we'll have the decision of our judges. Our judges are wonderful! And their decision will be wonderful! Isn't everything just.... Oh, here is the wonderful decision of our judges.

(takes a slip of paper from judge)

At last, here is the moment we have waited for. Our two runners up will receive some wonderful prizes - a year's scholarship to the military academy of their choice, six months' free pizza at Mama Rosa's Pizza Palace - sauce, cheese and pepperoni not included - and all expense paid vacation, with a one way ticket, to Oxnard, California!

Our second runner up is - Ms. Virginia, Sherry Falwell!

SHERRY: Oh, shit! (Sherry is given a tiny bouquet)

BERTHA: The winner of our Ms. America contest will receive ten thousand dollars in prizes - a life time supply of McDonald's hamburgers, a four year scholarship to the Anita Bryant School for Female Impersonators, and a full wardrobe from Woolworth's!

Our first runner up is - Ms. California, Roxie Reagan!

ROXIE: Oh, shucks! (Roxie is given a slightly larger bouquet)

BERTHA: And our new Ms. America, the Ms. with true social consciousness - Ms. Alaska, Candy Bullkiller!

CANDY: Hot damn! (Candy is given a massive bouquet and an ugly, awkward crown. She drops her coat and parades for the audience, blowing kisses)

BERTHA: (sings) You're lovely, absolutely lovely,
who'd believe the loveliness of you?
Perfect, sweet and warm and winsome,
radiant as in some dream come true.
Now, Venus would seem tame,
Helen and her thousand ships
Would have to die of shame.
You're so lovely - frighteningly lovely -
That the world will never seem the same.
That the world will never seem the same!

federal budget, even if we do have to dispose of the poor and elderly in order to do it. Furthermore, all long-haired hippies will either get a hair cut or be deported. Thank you.

BERTHA: Thank you, Roxie. Our second finalist is Ms. Virginia, Sherry Falwell!

SHERRY: (speaks in a soft, breathy voice with a Southern accent and is chewing gum) Y'all is too kind.

BERTHA: Now, Sherry, here is your question. During the past fifty years, we have seen the steady development of self-awareness on the part of American women. What do you feel is the proper role for women in American society in the eighties?

SHERRY: (takes gum out and puts it behind her ear) I want to say that women really do have a role in American society in the eighties. Us Lynchburg girls have known for years that we have a role. Personally, I like Bingo on Tuesday nights. I hope every woman in America will find her place in a Tuesday night Bingo game. Women should be happy keeping house and having babies - and playing Bingo. Y'all will find that's the truly proper role for women in American society. If I am elected Ms. America, I shall propose that we ban the pill, promote the glories of motherhood, and restore men to their rightful place of dominance over women. Thank you.

BERTHA: Thank you, Sherry. I'm sure the women of America will never forget what you just said. Our third finalist is a genuine Eskimo Princess, Ms. Alaska, Candy Bullkiller!

CANDY: Greetings from America's last frontier, the great state of Alaska, and all her citizens - men, women, children, sled dogs...

BERTHA: That's very nice, dear.

CANDY: ...reindeers, moose, elk, bear, seals....

BERTHA: (sharply) We appreciate the ecology lesson, Candy, but here is your question.

CANDY: What question? Oh! The question! Shoot!

BERTHA: Candy, the past decade has seen the development of a new group consciousness on the part of America's homophile community. What is your opinion of the Gay Liberation Movement?

CANDY: The Gay Liberation Movement? That has to do with homosexuals, doesn't it? Personally, I don't know any, but if I did, it wouldn't bother me at all. I believe that faggots should have the same rights as normal people to do their own thing - even if it is sick and perverted. If the Gay Liberation Movement wants liberation, I think we should give it to them. If I am elected Ms. America, I shall propose that the northernmost portion of my great state, Alaska, be set aside as a reservation

Lyrics and Music
by Chris Williamson

Sister

Born of the earth, a child of God,
Just one among the family.
And you can count on me to share the load
And I will always help you.
Hold your burdens, and I will be the one
To help you ease your pain.

Lean on me, I am your sister;
Believe on me, I am your friend.
Lean on me, I am your sister;
Believe on me, I am your friend.

I will fold you in my arms
Like a white-winged dove,
Shine in your soul,
Your spirit is crying,
Your spirit is crying.

Lean on me, I am your sister;
Believe on me, I am your friend;
Lean on me, I am your sister;
Believe on me, I am your friend.

(Reprise sung following SAPPHO reading.)

She turned for now the room seemed to be thronging with people. Who were they, these strangers with the miserable eyes? Oh, but they were many, these unbidden guests, and they called very softly at first and then louder. They were calling her by name, saying: 'Stephen Stephen!' The quick, the dead, and the yet unborn - all calling her, softly at first and then louder. Aye, and those lost and terrible brothers from the bar, they were here, and they were also calling: 'Stephen, Stephen, speak with your God and ask Him why He has left us forsaken!' She could see their marred and reproachful faces with the haunted, melancholy eyes of the invert - eyes that had looked too long on a world that lacked all pity and all understanding: 'Stephen, Stephen, speak with your God and ask Him why He has left us forsaken!' And these terrible ones started pointing at her with their shaking, white-skinned, effeminate fingers: 'You and your kind have stolen our birthright; you have taken our strength and have given us your weakness!' They were pointing at her with white, shaking fingers.

+ + + + +

And now there was only one voice, one demand; her own voice into which those millions had entered. A voice like the awful, deep rolling of thunder; a demand like the gathering together of great waters. A terrifying voice that made her ears throb, that shook her very entrails, until she must stagger and all but fall beneath this appalling burden of sound that strangled her in its will to be uttered.

'God' she gasped, 'we believe; we have told You we believe. . . We have not denied You, then rise up and defend us. Acknowledge us, oh God, before the whole world. Give us also the right to our existence!'

JOHN, ELTON

Lyrics & Music by
Elton John and
Bernie Taupin

Crocodile Rock

I remember when rock was young,
Me and Susie had so much fun,
Holding hands and skimmin' stones,
Had an old gold Chevy and a place of my own.

But the biggest kick I ever got,
Was doing a thing called the Crocodile Rock,
While the other kids were rockin' round the clock,
We were hoppin' and boppin' to the Crocodile Rock.

refrain

Well, Crocodile Rockin' is something shockin'
When your feet just can't keep still,
I never knew a better time,
And I guess I never will.
Oh! Lawdy mama those Friday nights,
When Susie wore her dresses tight,
And the Crocodile Rockin' was out of sight.

But the years went by and rock just died,
Susie went and left me for some foreign guy,
Long nights cryin' by the record machine,
Dreamin' of my Chevy and my old blue jeans.

But they'll never kill the thrills we got,
Burning up to the Crocodile Rock,
Learning fast as the weeks went past,
We really thought the Crocodile Rock would last.

refrain

BERNSTEIN, LEONARD &
SONDHEIM, STEPHEN

Music by Leonard Bernstein
Lyrics by Stephen Sondheim
WEST SIDE STORY

One Hand, One Heart

Make of our hands, one hand.
Make of our hearts, one heart.
Make of our vows, one last vow.
Only death will part us now.

Make of our lives, one life,
Day after day, one life.
Now it begins, now it starts,
One hand, one heart -
Even death won't part us now.

Make of our lives, one life,
Day after day, one life.
Now it begins, now it starts,
One hand, one heart -
Even death won't part us now.

Music & Lyrics
by Micki Grant

I Gotta Keep Movin'

We gotta keep movin', movin', Lord,
Movin', movin', Lord.
We're a long way from where we've been,
But we gotta keep movin' till we move on in.

We gotta keep pushin', pushin', Lord,
Pushin', pushin', Lord.
We pushed a long way from where we've been,
But we gotta keep pushin' till we push on in.

We gotta keep runnin', runnin', Lord,
Runnin', runnin', Lord.
We run a long way from where we've been,
But we gotta keep runnin' till we run on in.

We gotta keep movin', movin', Lord,
Movin', movin', Lord.
We're a long way from where we've been,
But we gotta keep movin' till we move on in.

A Different Drummer
(reprise)

cast: We hear the sound of a different drummer,
and we have to march to a different band;
For we are a part of another country.
Can we make it? Yes we can!

Women: For here's where I'll stay
With my lovin' woman.

Men: And here's where I'll stay
With my lovin' man.

All: And here's where we'll love
with one another.
Can we make it?
Can we make it?
Can we make it?
Yes, we can!

A Comedy Like That

I am going to try a comedy like that.

I am going to like a comedy like that.

Like that is like that it is like that I am going to like that.

I am going to like it like that.

Which first.

Which on what on what does it depend which first.

Which first on which does it depend which first.

Which first what first on which does it depend what first.

On what does it depend which first.

On which does it depend on what does it depend on what does it depend what first on which does it depend what first on what does it depend which first, on which does it depend on which does it depend on what does it depend on what first.

On what first.

On which first.

Next evenly, next even even next evenly next evenly next even. Even next evenly next on what evenly next on which even next on which even next on which on what evenly next on evenly next which depends on what first, what depends evenly next which depends evenly next which depends on what first even next evenly next which depends on what first.

What depends on which first.

Evenly next.

To Her Pupils

You crouched down quietly in fear
of me behind the great laurel-tree,
children, when I passed by
yesterday on my way to the town;
and, suddenly seeing you, all was
sweeter for me than before.
Ah, but I drank my fill of that
sight with thirsty eyes!
To the other women with me
I suddenly seemed to have
become a dumb fellow-wayfarer
and heedless of their company; and
sometimes I scarcely saw them.
My ears were faint with
giddiness, and my soul, so dear
to me, drove me out of my senses in its elation.

And now these very things seemed
to me to be lucky, and I thought,
gentle maidens, I would
come and visit you; but when
I got there, you were too quick
for me and shut me out.
But I did see the most
lovely vision through the door --
a fleeting glimpse of your
dresses, which only had to
be yours to thrill me.

The idea that the Lesbian, as a woman, has fewer problems to face than the male homosexual is simply not true. She may not be as readily identifiable as the gay man - but she knows who or "what" she is, and until she is ready to accept herself as a human being, as a woman and as a Lesbian, she will always identify herself in society's terms: as something apart from the norm, perhaps even sick. Thus those women you see greeting each other with kisses and hugs in public places are much more likely to be heterosexual than homosexual. A friend said that, in accompanying some women friends to a restaurant, one of them who was lame took her arm. "She needed support, and it was a natural move for her. But it was not natural for me. I learned when I was about fourteen that one does not do this. I don't believe I have ever so much as touched a woman in public since that age. So when she took my arm I instinctively tightened up to withdraw, then looked at her and slowly relaxed."

Another woman, who has always been a demonstratively affectionate person with a habit of touching people, confesses to a slightly different problem. "Occasionally," says she, "I feel self conscious when I touch some of the women in the office. It isn't that I'm afraid they'll think I'm a Lesbian - they know that. It is rather that I'm afraid they will misunderstand, that they will think I am, like a man, making a pass at them. But I try to suppress the hesitation - I wish more people could be physically as well as verbally communicative."

The first case is a fairly typical one where the struggle to lead a dual life, to present a conforming heterosexual facade to the public, stifles even the most innocent and natural movements of friendship toward others. Putting on an act and constantly hiding one's feelings often inhibits honest emotion, even with a loving and understanding partner.

Many younger Lesbians today are refusing to accept the dual life style. Like the woman in the Gay Pride Day parade in New York who carried a sign reading "I'm a Lesbian and I'm Beautiful," they are beautiful in their uninhibited and natural approach to life. "Why can't I walk hand in hand with my lover?" they ask. "Why must we follow stricter rules than the straights do? Love is love - if there were more of it the world wouldn't be such a mess."

Music & Lyrics by
Meg Christian

ODE TO A GYM TEACHER

(Chorus)

She was a big tough woman,
The first to come along
That showed me being female meant you still could be strong;
And though graduation meant that we had to part,
She'll always be a player on the ballfield of my heart.

I wrote her name on my note-pad
And inked it on my dress,
And I etched it on my locker
And I carved it on my desk;
And I painted big red hearts with her initials on my books
And I never knew 'til later why I got those funny looks.

(CHORUS)

Well, in gym class while the others
Talked of boys that they loved,
I'd be thinking of new aches and pains the teacher had to rub.
And when other girls went to the prom, I languished by the phone,
Calling up and hanging up if I found out she was home.

(CHORUS)

I sang her songs by Johnny Mathis;
I gave her everything -
A new chain for her whistle and some daisies in the Spring,
Some suggestive poems for Christmas by Miss Edna Millay,
And a lacy, lacy, lacy card for Valentine's Day.
--Unsigned, of course--

(CHORUS)

So you just go to any gym class
And you'll be sure to see
One girl who sticks to teacher like a leaf sticks to a tree;
One girl who runs the errands and who chases all the balls--
One girl who may grow up to be the gayest of all!

(CHORUS)

COLE PORTER

music and lyrics
by Cole Porter
additional lyrics
by FRank Scott

LET'S DO IT

Birds do it, Bees do it, Even educated fleas do it,
Let's do it, Let's fall in love.
In Spain, the best upper sets do it, Lithuanians and Letts do it,
Let's do it, Let's fall in love.
The Dutch in old Amsterdam do it, Not to mention the Finns;
Folks in Siam do it, Think of Siamese twins.
Come Argentines without means do it.
People say, in Boston, even beans do it,
Let's do it, let's fall in love.

Romantic sponges, they say, do it, Oysters, down in Oyster Bay, do it,
Let's do it, Let's fall in love.
Cold Cape Cod clams, 'gainst their wish, do it, Even lazy Jellyfish do it,
Let's do it, Let's fall in love.
Electric eels, I might add, do it, Though it shocks 'em I know.
Gays do it, straights do it, In the sunshine and snow.
In leather bars, macho men do it,
Convicts who are locked up in the state pen do it,
Let's do it, Let's fall in love.

Mad about the Boy

Mad about the boy,
It's pretty funny, but I'm mad about the boy.
He has a gay appeal
That makes me feel
There's maybe something sad about the boy.

Walking down the street,
His eyes look out at me from people that I meet;
I can't believe it's true,
But when I'm blue,
In some strange way I'm glad about the boy.

I'm hardly sentimental,
Love isn't so sublime,
I have to pay my rental
And I can't afford to waste much time

If I could employ
A little magic that would finally destroy
This dream that pains me
And enchains me,
But I can't, because I'm mad about the boy.

Lord knows I'm not a fool boy,
I really shouldn't care;
Lord knows I'm not a school boy,
In the flurry of his first affair.

If I could employ
A little magic that would finally destroy
This dream that pains me
And enchains me,
But I can't because I'm mad about the boy.

The idea that the Lesbian, as a woman, has fewer problems to face than the male homosexual is simply not true. She may not be as readily identifiable as the gay man - but she knows who or "what" she is, and until she is ready to accept herself as a human being, as a woman and as a Lesbian, she will always identify herself in society's terms: as something apart from the norm, perhaps even sick. Thus those women you see greeting each other with kisses and hugs in public places are much more likely to be heterosexual than homosexual. A friend said that, in accompanying some women friends to a restaurant, one of them who was lame took her arm. "She needed support, and it was a natural move for her. But it was not natural for me. I learned when I was about fourteen that one does not do this. I don't believe I have ever so much as touched a woman in public since that age. So when she took my arm I instinctively tightened up to withdraw, then looked at her and slowly relaxed."

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A COMEDY LIKE THAT

Reader
5 Back up persons

Geenor **BEAUTIFUL DREAMER

Solo

**CROCODILE ROCK

Cast

THE WELL OF LONELINESS

Female reader

Michael **ONE HAND, ONE HEART

Duet - female

Geenor THE LORD IS MY SHEPHERD

Male reader

Michael MARKINGS

Reader and Cast

STREET DEMONSTRATION

Cast

Michael **SOMEWHERE

Solo

**WE GOTTA KEEP MOVIN'

Solo and Cast

**A DIFFERENT DRUMMER (reprise)

Cast

1

MARKINGS

PRODUCTION NOTES

MARKINGS is an "anthology" of music and dramatic readings by gay authors and composers. Some lyrics have been modified or substituted. Most of the readings have been edited to enhance dramatic value. There is one "guest heterosexual" - Mickie Grant, composer of "I Gotta Keep Movin'".

Readings can be memorized (preferably) or read from a lectern. The show works with minimum lighting and staging but readily adapts to a more elaborate concept if desired. It has been generously and enthusiastically received by every audience.

CAST: As few as six, as many as twelve - eight is probably the ideal number, depending on singing, dancing and reading skills - evenly divided between male and female if possible.

SETS/PROPS: No set needed as such - a music stand or lectern (moveable), a piano, a couple tall stools. Props - flowers and crown for the MS. AMERICA PAGEANT, posters for the STREET DEMONSTRATION.

MUSIC: Five songs, original and as yet uncopyrighted, have been removed from the script. Their removal does not affect the impact of the show. All the music is readily available at music stores and/or public libraries. One original song - opening and closing the show - has been included in MS form.

"I Am the Very Model of a Modern Major General"	Gilbert and Sullivan
"Ode to a Gym Teacher"	Meg Christian
"Let's Do It"	Cole Porter
"Mad About the Boy"	Noel Coward
"Beautiful Strangers"	Rod McKuen
"As I Love My Own"	
"Fireman's Song"	Fred Silver, from <u>In Gay Company</u>
"Always True to You in My Fashion"	Cole Porter
"True Confessions"	Fred Silver, from <u>In Gay Company</u>

"A Comedy Like ~~That~~" should be read in a pompous manner while 5 or 6 cast members perform behind the reader. The cast forms a line, joins hands, starts doing "in and out the window" movements, becoming progressively tangled. About 3/4 of the way through the reading, they entangle the reader as well and all end up in a clump on the floor as the reader carries through to the conclusion unruffled. Very funny.

"Beautiful Dreamer" and "Crocodile Rock" - "Dreamer" should be done by a really good singer. At it's conclusion, "Croc" begins and the whole cast jumps up to launch into a campy version. Play it broad and campy as possible.

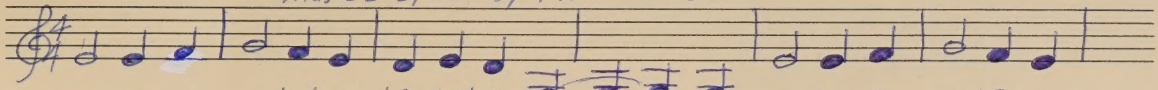
"Markings" is read by one person with the whole cast joining in on the last four lines as a voice choir.

"Street Demonstration" is done immediately on the heels of the "Markings" reading with an explosion of sound and movement - shout slogans, use posters - make it look and sound as legitimate as possible. At a selected point, the cast freezes in poision while a soloist sings "Somewhere."

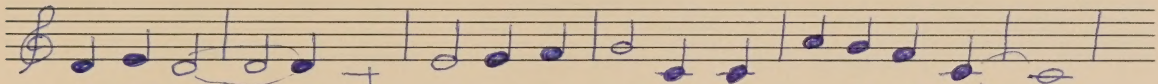
As the same soloist begins "I Gotta Keep Movin'", the cast responds, one at a time, by stacking posters and joining hands until all are united and singing together. The mood change from the first number where they stood separately to the last number where they stand untied as a community is what the show is about. The cast sings a reprise of "A Different Drummer" again, with great intensity, still holding hands. Done well, there is a tremendous emotional impact.

I Hear The Sound of a Different Drummer

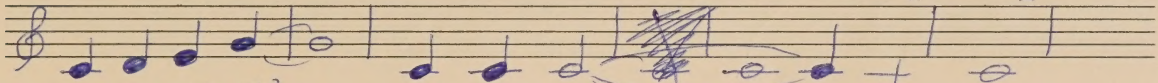
Music & Lyrics by Frank W. Scott



1. I hear the sound of a dif-ferent drum-mer. and I have to march to a
2. Here's where I'll stay with my lov-in' wo-men. and Here's where I'll stay with my



dif-ferent band
lov-in' man. for I am a part of a no-ther country
and this's where we'll love with ~~one a-no-ther~~



Can I make it? Yes, I Can.
Can I make it? Yes, I Can. for

On reprise at end, put all of first verse into

plural "we hear the sound," etc. 2nd verse remains singular
for first half - "Here's where I'll stay," etc - Then plural on

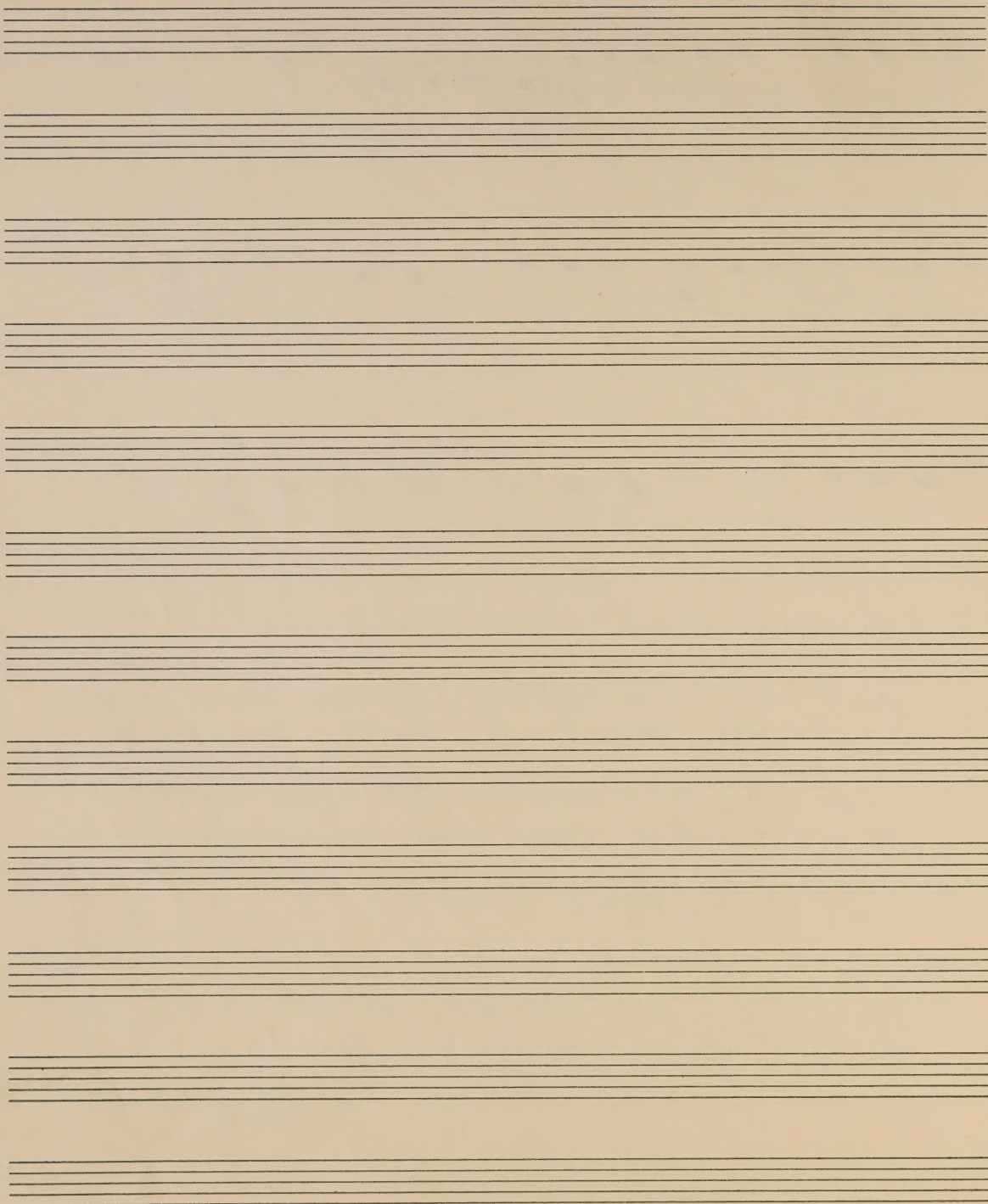
second half "Here's where we'll love - Can we make it"

At end of reprise, repeat phrase "Can we make it" 3

Times, then end strongly "Yes We Can!!"

This is in C - you'll undoubtedly need to raise it - my
ability at notation is too limited. Sorry.

Frank



A Different Drummer
(reprise)

cast: We hear the sound of a different drummer,
and we have to march to a different band;
For we are a part of another country.
Can we make it? Yes we can!

Women: For here's where I'll stay
With my lovin' woman.

Men: And here's where I'll stay
With my lovin' man.

All: And here's where we'll love
with one another.
Can we make it?
Can we make it?
Can we make it?
Yes, we can!



for homosexual men and women. They can all be shipped up there and be as gay and liberated as they want.

BERTHA: Thank you Candy. Aren't they just wonderful? They're just wonderful! Did you ever see such wonderful, talented girls? They're just wonderful! All the contestants were wonderful! Of course, these three are the most wonderful! And in a moment, we'll have the decision of our judges. Our judges are wonderful! And their decision will be wonderful! Isn't everything just.... Oh, here is the wonderful decision of our judges.

(takes a slip of paper from judge)

At last, here is the moment we have waited for. Our two runners up will receive some wonderful prizes - a year's scholarship to the military academy of their choice, six months' free pizza at Mama Rosa's Pizza Palace - sauce, cheese and pepperoni not included - and all all expense paid vacation, with a one way ticket, to Oxnard, California!

Our second runner up is - Ms. Virginia, Sherry Falwell!

SHERRY: Oh, shit! (Sherry is given a tiny bouquet)

BERTHA: The winner of our Ms. America contest will receive ten thousand dollars in prizes - a life time supply of McDonald's hamburgers, a four year scholarship to the Anita Bryant School for Female Impersonators, and a full wardrobe from Woolworth's!

Our first runner up is - Ms. California, Roxie Reagan!

ROXIE: Oh, shucks! (Roxie is given a slightly larger bouquet)

BERTHA: And our new Ms. America, the Ms. with true social consciousness - Ms. Alaska, Candy Bullkiller!

CANDY: Hot damn! (Candy is given a massive bouquet and an ugly, awkward crown. She drops her coat and parades for the audience, blowing kisses)

BERTHA: (sings) You're lovely, absolutely lovely,
 who'd believe the loveliness of you?
 Perfect, sweet and warm and winsome,
 radiant as in some dream come true.
 Now, Venus would seem tame,
 Helen and her thousand ships
 Would have to die of shame.
 You're so lovely - frighteningly lovely -
 That the world will never seem the same.
 That the world will never seem the same!

Lyrics and Music
by Chris Williamson

Sister

Born of the earth, a child of God,
Just one among the family.
And you can count on me to share the load
And I will always help you.
Hold your burdens, and I will be the one
To help you ease your pain.

Lean on me, I am your sister;
Believe on me, I am your friend.
Lean on me, I am your sister;
Believe on me, I am your friend.

I will fold you in my arms
Like a white-winged dove,
Shine in your soul,
Your spirit is crying,
Your spirit is crying.

Lean on me, I am your sister;
Believe on me, I am your friend;
Lean on me, I am your sister;
Believe on me, I am your friend.

(Reprise sung following SAPPHO reading.)

To Her Pupils

You crouched down quietly in fear
of me behind the great laurel-tree,
children, when I passed by
yesterday on my way to the town;
and, suddenly seeing you, all was
sweeter for me than before.
Ah, but I drank my fill of that
sight with thirsty eyes!
To the other women with me
I suddenly seemed to have
become a dumb fellow-wayfarer
and heedless of their company; and
sometimes I scarcely saw them.
My ears were faint with
giddiness, and my soul, so dear
to me, drove me out of my senses in its elation.

And now these very things seemed
to me to be lucky, and I thought,
gentle maidens, I would
come and visit you; but when
I got there, you were too quick
for me and shut me out.
But I did see the most
lovely vision through the door -
a fleeting glimpse of your
dresses, which only had to
be yours to thrill me.

A Comedy Like That

I am going to try a comedy like that.

I am going to like a comedy like that.

Like that is like that it is like that I am going to like that.

I am going to like it like that.

Which first.

Which on what on what does it depend which first.

Which first on which does it depend which first.

Which first what first on which does it depend what first.

On what does it depend which first.

On which does it depend on what does it depend on what does it depend what first on which does it depend what first on what does it depend which first, on which does it depend on which does it depend on what does it depend on what first.

On what first.

On which first.

Next evenly, next even even next evenly next evenly next even.
Even next evenly next on what evenly next on which even next on which even next on which on what evenly next on evenly next which depends on what first, what depends evenly next which depends evenly next which depends on what first even next evenly next which depends on what first.

What depends on which first.

Evenly next.

FOSTER, STEPHEN

Music & Lyrics by
Stephen Foster

Beautiful Dreamer

Beautiful dreamer, wake unto me,
Starlight and dewdrops are waiting for thee;
Sounds of the rude world heard in the day,
Lull'd by the moonlight have all pass'd away!
Beautiful dreamer, queen of my song,
List while I woo thee with soft melody;
Gone are the cares of life's busy throng.
Beautiful dreamer, awake unto me!
Beautiful dreamer, awake unto me!

JOHN, ELTON

Lyrics & Music by
Elton John and
Bernie Taupin

Crocodile Rock

I remember when rock was young,
Me and Susie had so much fun,
Holding hands and skimmin' stones,
Had an old gold Chevy and a place of my own.

But the biggest kick I ever got,
Was doing a thing called the Crocodile Rock,
While the other kids were rockin' round the clock,
We were hoppin' and boppin' to the Crocodile Rock.

refrain

Well, Crocodile Rockin' is something shockin'
When your feet just can't keep still,
I never knew a better time,
And I guess I never will.
Oh! Lawdy mama those Friday nights,
When Susie wore her dresses tight,
And the Crocodile Rockin' was out of sight.

But the years went by and rock just died,
Susie went and left me for some foreign guy,
Long nights cryin' by the record machine,
Dreamin' of my Chevy and my old blue jeans.

But they'll never kill the thrills we got,
Burning up to the Crocodile Rock,
Learning fast as the weeks went past,
We really thought the Crocodile Rock would last.

refrain

She turned for now the room seemed to be thronging with people. Who were they, these strangers with the miserable eyes? Oh, but they were many, these unbidden guests, and they called very softly at first and then louder. They were calling her by name, saying: 'Stephen Stephen!' The quick, the dead, and the yet unborn - all calling her, softly at first and then louder. Aye, and those lost and terrible brothers from the bar, they were here, and they were also calling: 'Stephen, Stephen, speak with your God and ask Him why He has left us forsaken!' She could see their marred and reproachful faces with the haunted, melancholy eyes of the invert - eyes that had looked too long on a world that lacked all pity and all understanding: 'Stephen, Stephen, speak with your God and ask Him why He has left us forsaken!' And these terrible ones started pointing at her with their shaking, white-skinned, effeminate fingers: 'You and your kind have stolen our birthright; you have taken our strength and have given us your weakness!' They were pointing at her with white, shaking fingers.

+ + + + +

And now there was only one voice, one demand; her own voice into which those millions had entered. A voice like the awful, deep rolling of thunder; a demand like the gathering together of great waters. A terrifying voice that made her ears throb, that shook her very entrails, until she must stagger and all but fall beneath this appalling burden of sound that strangled her in its will to be uttered.

'God' she gasped, 'we believe; we have told You we believe. . . We have not denied You, then rise up and defend us. Acknowledge us, oh God, before the whole world. Give us also the right to our existence!'

LEONARD BERNSTEIN and
STEPHEN SONDHEIM

Music by Bernstein
Lyrics by Sondheim
from West Side Story

SOMEWHERE

There's a place for us, somewhere a place for us.
Peace and quiet and open air wait for us somewhere.
There's a time for us, some day a time for us,
Time together with time to spare,
Time to look, time to care,
Some day! Somewhere! We'll find a new way of living,
We'll find a way of forgiving - somewhere.
There's a place for us, a time and place for us.
Hold my hand and we're halfway there.
Hold my hand and I'll take you there.
Somehow, some day, somewhere!

Music & Lyrics
by Micki Grant

I Gotta Keep Movin'

We gotta keep movin', movin', Lord,
Movin', movin', Lord.
We're a long way from where we've been,
But we gotta keep movin' till we move on in.

We gotta keep pushin', pushin', Lord,
Pushin', pushin', Lord.
We pushed a long way from where we've been,
But we gotta keep pushin' till we push on in.

We gotta keep runnin', runnin', Lord,
Runnin', runnin', Lord.
We run a long way from where we've been,
But we gotta keep runnin' till we run on in.

We gotta keep movin', movin', Lord,
Movin', movin', Lord.
We're a long way from where we've been,
But we gotta keep movin' till we move on in.

ANYTHING GOES

In olden days a glimpse of stocking
Was looked on as something shocking,
Now heaven knows - Anything goes.
Good authors too who once knew better words
Now only use four-letter words,
Writing prose - Anything goes.
 The world has gone mad today
 And good's bad today,
 And black's white today,
 And day's night today,
 When most guys today
 That women prize today,
 Are just silly gigolos;
So though I'm not a great romancer,
I know that you're bound to answer
When I propose - Anything goes!

The title of the best seller, Everything You Always Wanted to Know About Sex, asterisk, But Were Afraid to Ask, is cute as a bug's ear, and we know what Freud thought of those who were cute about sex - Very uptight! If a humorous approach to sexual matters is a mask for unease, then author David Reuben, M.D. is in a state of communicable panic.

On the subject of homosexuality, Dr. Reuben tries to be a good sport. Yet at heart he is angry with the homosexual. It would be so easy to straighten him out. If he would only visit "a psychiatrist who knows how to cure homosexuality, he has every chance of becoming a happy, well-adjusted heterosexual." I wonder if Dr. Reuben might be got up on a charge of violating the fair advertising practices act - on the ground that no such psychiatrist exists.

As a religious rather than a scientific man, Dr. Reuben believes that there is something wicked (he would say sick) about the homosexual act. Therefore those who say they really enjoy it must be lying. He also believes implicitly a set of old queens' tales that any high school boy could probably set him straight on. "Most homosexuals at one time or another in their lives act out some aspect of the female role." He seems to mean that a man who enjoys relations with his own sex is really half a man, a travesty of woman.

This is not the case. The man involved in a homosexual act is engaged in a natural male function; he is performing as a man, and so is his partner.

Dr. Reuben tends to gloss over the social pressures which condition the life of anyone who prefers, occasionally or exclusively, the company of his own sex. Two government workers living together in Washington, D.C. would very soon find themselves unemployed. Only a bachelor entirely above suspicion like J. Edgar Hoover can afford to live openly with another man. In any case, homosexual promiscuity differs from heterosexual only in the atmosphere of fear in which the homosexual must operate. It is a nice joke if a judge is caught in a motel with a call girl. It is a major tragedy if a government official with a family is caught in a men's room.

Now I am sure that Dr. Reuben would not like for 100-percent heterosexuals to be advised on their behavior by 100-percent homosexuals, so may I, diffidently, suggest that until Dr. Reuben has had a full and mature relationship with a man, he ought not to speak of what he does not know.

The Family's Role in the Treatment of Alcoholism

1. The family is responsible for providing a supportive environment for the alcoholic and for encouraging him to seek professional help.
2. The family should be educated about the nature of alcoholism and its effects on the individual and the family.
3. The family should be encouraged to participate in the treatment process and to provide emotional support to the alcoholic.
4. The family should be encouraged to set limits on the alcoholic's drinking and to seek help if the limits are not respected.

The Family's Role in the Prevention of Alcoholism

1. The family should be educated about the risks of alcoholism and the importance of early intervention.
2. The family should be encouraged to monitor the drinking habits of its members and to seek help if there is a problem.
3. The family should be encouraged to provide emotional support to its members and to help them cope with stress.
4. The family should be encouraged to set limits on the drinking of its members and to seek help if the limits are not respected.

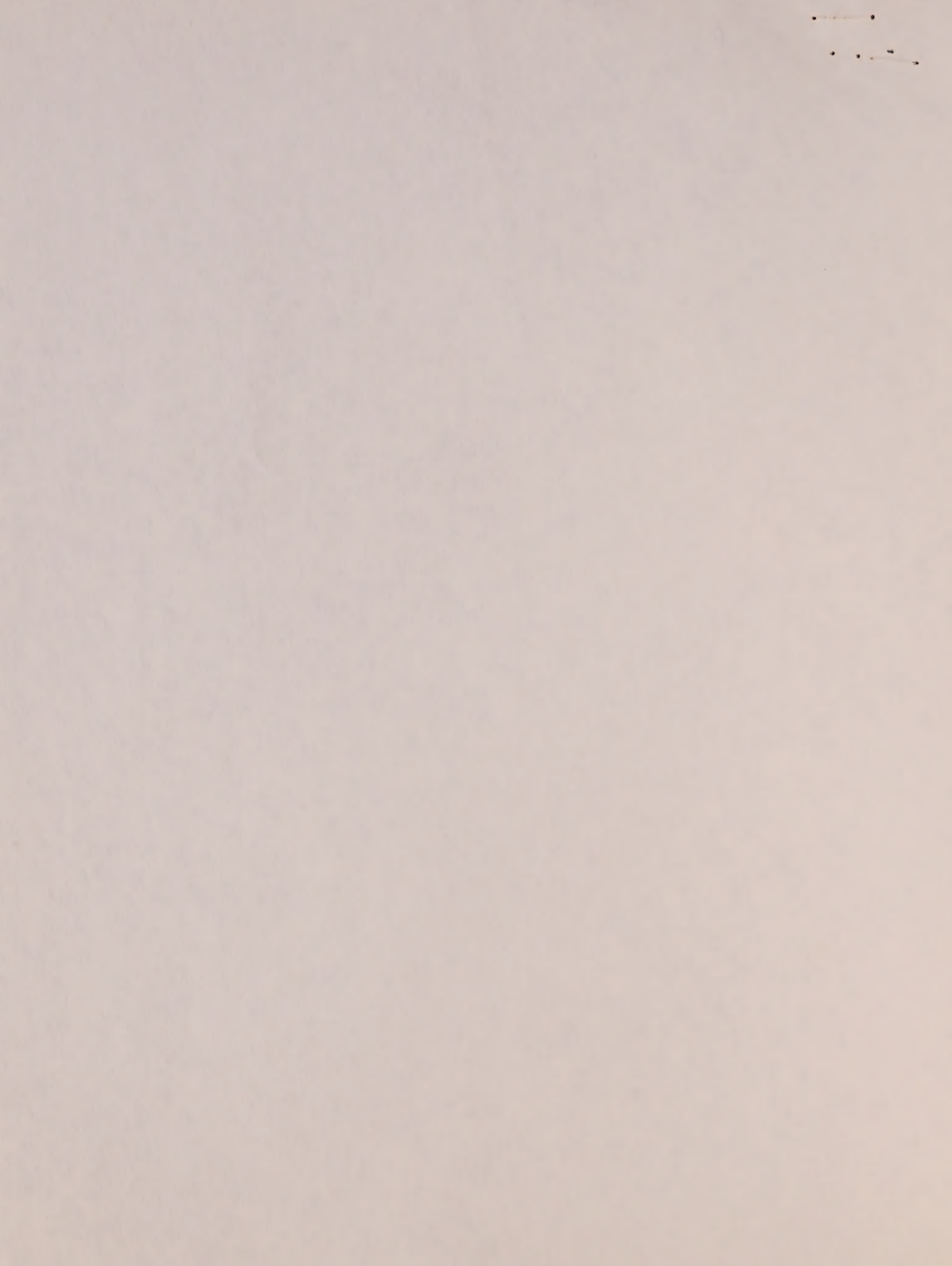
The Challenge of Alcoholism For Families

The Family's Role in the Treatment of Alcoholism

1. In alcoholism, the family plays a crucial role in the treatment process.
2. The family should be educated about the nature of alcoholism and its effects on the individual and the family.
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The Typical Phases of Family Involvement with Alcoholism

The Family's first experiences of alcoholism

1. The family is embarrassed or ashamed in various social situations in which the alcoholic is out of control of his/her behavior.
2. The subject of drinking becomes so painful and leads so quickly to conflict that both drinker and family avoid it.
3. The family hopes that the drinking is just a phase, or something that will go away.

The Family attempts to control the alcoholism

1. The family tentatively recognizes that the drinking is a problem.
2. The family and drinker make deals to try and control the drinking: we will drink together, only with certain friends, only at certain times, only so many drinks at a time, etc.
3. The family expects that the drinking can be solved, that it can be kept inside the family, and that loving concern and firmness is what is needed.

The Family becomes a defensive unit

1. As control breaks down, the family blames itself and experiences increasing guilt.
2. Social contacts with others become increasingly painful as questions and concern develop.
3. The family cuts back on social activity.
4. The family attempts to protect the alcoholic's job and reputation, still hoping that it can be kept a family affair.
5. The family actively denies the existence of the alcoholism to others.
6. The family tries to adjust its affairs to compensate for the alcoholic.

The Family structure collapses

1. The family loses hope that things will get better.
2. Communication within the family breaks down under the steady pressure of conflicts, resentments, recriminations, and nagging.
3. With the break down of communication, sexual difficulties escalate.
4. Children find themselves choosing sides.
5. Financial and social obligations may be seriously disrupted by this time and require immediate action.
6. For a time it may be every family member for him or herself.

The Family tries to re-organize

1. The spouse or children take on responsibilities that were formerly the alcoholics.
2. The alcoholic is deposed from their central position in the family.
3. The alcoholic is denied participation in family affairs except when on good behavior.
4. The alcoholic's reputation and job may or may not still be protected.
5. The family may seek outside help, but only on their terms.

The Family looks for escape

1. Reorganization has provided a solution that does not adequately meet the need for family members to have security, love and a sense of self-worth.
2. Re-organization has not stopped the drinking.
3. Both alcoholic and family consider moves towards separation.
4. Both may make half-hearted attempts at obtaining help which involves separation for a time.

The Family reaches the final crises

1. All have reached the end of their tolerance; no one can sustain themselves within the diseased pattern of living.
2. The solidity of the family as a defensive unit crumbles; the alcoholic loses his protection and the family members lose their unity in opposition to the alcoholic and the community.
3. The alcoholic may earnestly seek treatment or seek another sanctuary.
4. The family members may earnestly seek treatment for themselves.
5. The family may eject the alcoholic from the family and reorganize without him or her.

Recovery for the Family

Surrender Processes

Accepted that the alcoholic has a disease over which they have no control.

Accepted that they need not blame themselves for the alcoholism.

Accepted the idea that the alcoholic needs help from people outside the family.

Accepted the idea that further efforts to protect the alcoholic from the consequences of the disease are not helpful, rather such efforts reinforce the alcoholics distorted perception of his/her illness.

Accepted the idea that the family has been hurt by the drinking and family conflict over it.

Accepted the idea that the family must get help for themselves, whether the alcoholic accepts help or not.

Accepted the idea that while the family does have some control over what treatment reaches the alcoholic, they have no control over the drinking itself and trying to achieve such control tends to aggravate the drinking.

Recovery Activities

The Family makes a decision to work for their own health and stability using whatever resources they have and can obtain from other people.

The Family goes for help for themselves and stays with it. (Al-Anon, Al-Ateen, professional counseling).

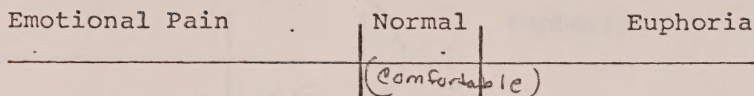
The Family members look out for their own needs and pursue their own interests knowing that doing so will keep themselves healthy.

The Family stops trying to control the alcoholic's drinking.

The Family keeps communication lines open with the alcoholic, being ready to help the alcoholic obtain treatment.

The Family nurtures its relationships with other people.

The Feeling Chart



I. DISEASE Alcoholism and chemical dependency is a disease (a disease has its own symptoms and is describable, such as measles).

- A. PRIMARY DISEASE It is not a secondary symptom of something else.
- B. PROGRESSIVE DISEASE It gets progressively worse. We become physically, spiritually, emotionally and psychologically ill.
- C. CHRONIC DISEASE There is no cure. Relapsing is common. There is no way to drink again.
- D. FATAL DISEASE The disease can only be arrested. If it is not arrested, the person will die from it.

Progression of the Disease

II. PHASE #1: LEARNING PHASE (AUTONOMIC LEARNING)



- A. Time duration varies with individuals.
- B. On Feeling Chart - drinking starts at normal position - moves toward euphoria and always returns to normal.
- C. Learned Accidentally - through doctor's prescriptions or experimentation.
- (D.) We learn it works every time and degree of swing can be controlled.
- E. A basic trust / love relationship is developed - it is a welcome direction.
- F. Learning stage of using chemical to establish relationships with others - we have found a friend in the chemical.

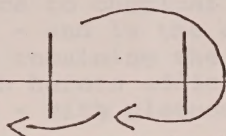
1. learns mood swings
2. learns "control" of mood swing by dosage
3. D works every time.
learns a relationship with a chemical

phenol is so prevalent, etc in our society that any one who can become an alcoholic will.

III. PHASE #2: SEEKING THE MOOD SWING

Pain

Euphoria

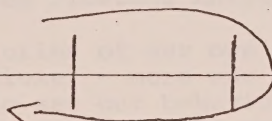


- A. On feeling chart - use of chemical starts at the normal position, moves further up the ladder to euphoria and returns to normal (but sometimes, moves into mild painful area).
- B. Use of chemical can be controlled - behavior is still appropriate.
- C. Becoming mildly habituated - anticipation of "good times" begins, such as looking forward to seeing a good friend.
- D. Paying little or no emotional cost at this stage - a few 1st hangovers - sometimes some embarrassment over behavior but in comparison to the "high", it was worth it!
- E. If some situation would come up, at this stage, where chemical couldn't be reached, the person wouldn't be too upset.
- F. This pattern becomes well worn - there are many, many drinkers and chemical users at this stage.

IV. PHASE #3: HARMFUL DEPENDENCY

Pain

Euphoria

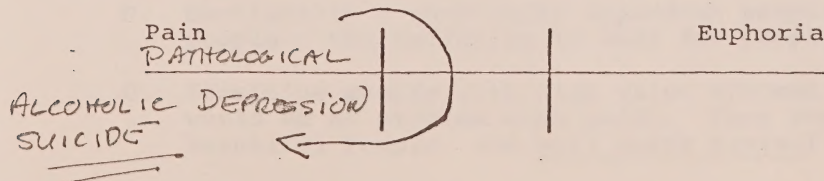


- A. On the feeling chart - use of chemical begins to start in painful areas - and it takes increasing amounts to get to euphoric area - emotional price for use of chemical grows and grows.
- B. Here a person is "hooked" - deterioration in all areas begins.
- C. Life style begins to change and behavior patterns, breaking own value systems, begin to arrange life around chemical and expecting others to do the same.
- D. Growing anticipation and preoccupation with the use of chemical.
- E. Use of chemical to relieve guilts, fears, anxiety - loss of control over use begins ("hair of the dog" circle is being built) denial of feelings!

Phase #3 Continued

- F. Growing tolerance to chemical - takes more and more to get same effect - and in the case of barbituates, with the lethal dose remaining the same, over-dose is relatively easy. In heroin addiction, the tolerance is constantly growing - with plateaus.
- G. Growing ingenuity around getting, using, keeping chemical - never get too far away from supply - hiding - sneaking begins.
- H. Increased rigidity around times and places of use - increased rigidity in life - right and wrong - black and white - becoming intolerant of many things and many people.
- I. Rationalization - all kinds of blaming, excuses, alibis begin - wall of defenses is being built - defensive about use - (Group therapy is to help recognize defenses).
- J. Projection begins - as self-hatred grows - projection grows - as projection grows family defenses grow - family denial grows. Here we are rapidly building the "Merry Go Round" of "I wouldn't drink if.....(etc.)" and "I wouldn't(etc.)" if you didn't drink! (Spiritual divorce or alienation occurs long before physical divorce.)
- K. Here a chemically dependent person doesn't believe he is in trouble - "Next time will be different" - "I can quit any time I want to." Fears are growing - anxiety, guilt, remorse. Free Floating Anxiety.
- L. We become victims of our own defense systems - getting sicker and sicker - more and more dependent on chemical and unable to see our behavior. This is the core of the disease - the total denial and/or delusion. We are building a prison around ourselves--one brick-like defense at a time.
- M. Everything is going down hill--\$, relationships, health, spirituality, social life, efficiency, etc., etc., mental and emotional stability, blackouts begin. Growth in all areas has come to a screeching halt.

V. PHASE #4: CHRONIC STAGE DRINKS TO FEEL NORMAL



11

Phase #4 Continued

- A. On the feeling chart - use of chemical starts deep in the painful area and moves only to near the normal position.
- B. Psychological and spiritual death occurs long before physical death.
- C. All feelings and symptoms of Phase #3 are heightened.
- D. Drinking to feel normal, trying in vain to recapture old highs but also to ward off withdrawal pain.
- E. Blackouts are getting longer, more frequent - with the pain and suspicion that accompanies them.
- F. Many physical problems - spiritually - emotionally and psychologically sick - impaired judgment, faulty memory.
- G. Chemical urgency is greatly increased - desire to use chemical becomes all important - out-weighting all other human drives.
- H. Tolerance goes down with alcohol - in such poor physical condition that body cannot handle large amounts any longer.
- I. Absolutely powerless over use - complete loss of control - loss of personal freedom! Freedom is choice is gone.
- J. Paranoid thinking - Huge anxiety - plagued with guilt. Isolated except for family - who are too sick to help or have "given up" - feel helpless.
- K. Self-hatred increases - all defenses are in high gear - projection and blaming increases - often is finally left alone.
- L. Fear of insanity - feeling of total worthlessness - isolation - abject despair - feel totally alone - "No one could possibly understand how he feels" - feel abandoned - even by a Higher Power - spiritually bankrupt.
- M. Loss of desire to live - left alone - with no one to project miserable feelings to - he may be forced to suddenly look at the whole thing - suicides often occur. Death from chemicals - over-dose or physical deterioration or insanity are all that is left without recovery.
- N. Emotionally - chemically dependent people are suffering people - the suffering is what few people see.
- O. Sensitive people with high value systems - otherwise there would be no problem with guilt. They are - Bright, Talented, Beautiful People, and well worth saving!

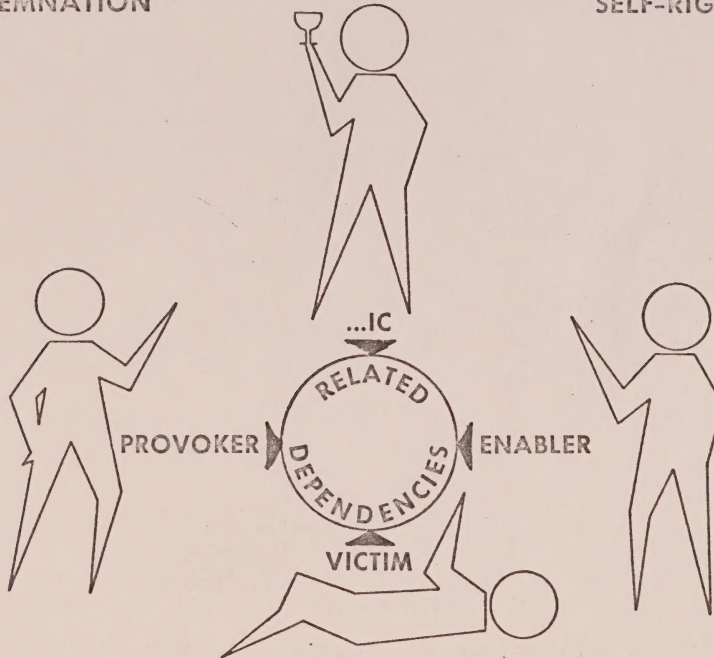
ALCOHOL...“IC” or “ISM”?

...IC

DENIAL
DEPENDENCY
SELF-CONDEMNATION
SHAME

...ISM

COUNTER-DENIAL
COUNTER-DEPENDENCY
SELF-RIGHTEOUSNESS
BLAME



THE LOST CHILD - ACTS CRAZY

ENABLER (RESCUER) The one who sets up the rescue operations to save the alcoholic from any crisis. This denies the alcoholic the process of learning from his own mistakes.

PROVOKER (PERSECUTOR) The one who is hurt and upset by the drinking episodes, but, in spite of everything, holds the family together. The provoker sacrifices, adjusts, never gives up, never gives out, never gives in, but never forgets.

VICTIM (PATSY) The one who is 'used'. The Victim suffers the consequences of the alcoholic's irresponsible actions. This can be an employer, business partner, or family member. The Victim gets the work done when the alcoholic is absent.

THE FAMILY HERO -

REMOVE COUNTER-DENIAL

REMOVE SELF-RIGHTEOUSNESS

REMOVE COUNTER-DEPENDENCY

REMOVE BLAME

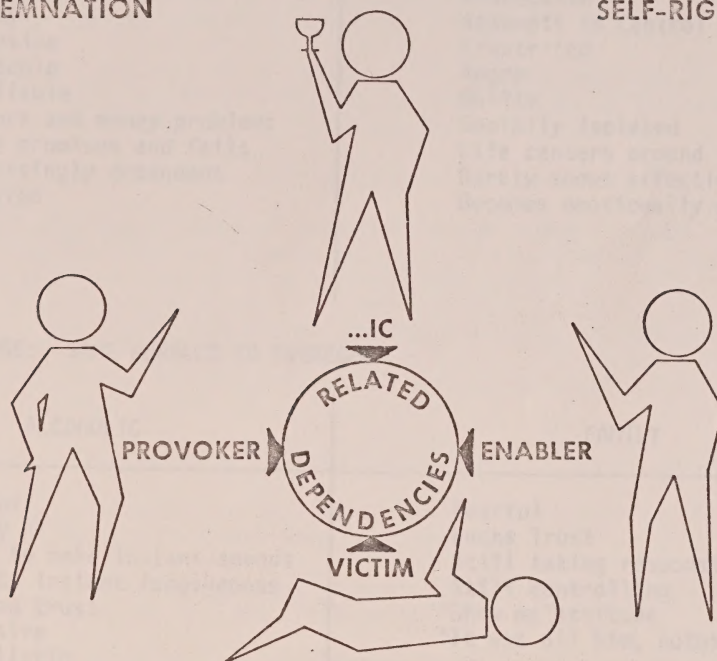
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REMOVE BLAME

Social Damage: An Illness In Everyone

CHANGES:

ALCOHOLIC	FAMILY
Loss of control Fearful Guilty Defensive Irritable Unreliable work and money problems Makes promises and fails Increasingly dependent Isolated	Fearful Protective Attempts to Control Frustrated Angry Guilty Socially isolated Life centers around the drinking Rarely shows affection Becomes emotionally erratic

ON DISCHARGE: SOME HURDLES TO OVERCOME.

ALCOHOLIC	FAMILY
Fearful Guilty Wants to make instant amends Expects instant forgiveness and trust Defensive Unrealistic	Fearful Lacks Trust Still taking responsibility themselves Still controlling "Show me" attitude "It was all him, nothing wrong with us"
SOME GAINS TO ENJOY.	
Sober Better Health Understanding the illness In touch with help Learned a prescription for recovery Regained self-respect	Understanding the illness In touch with help Learned a prescription for recovery Strength to look to own needs On path to sanity Less likely to inadvertently worsen the illness

Definitions of the Defenses: in Mind, in Speech, in Deed.

Denial - getting rid of a painful feeling, event or memory by thinking or saying it does not exist.

Minimization - thinking, talking, or acting as if something isn't as serious as it is.

Rationalization - coming up with reasons, but not the real reasons, for painful or potentially painful behavior.

Manipulation - placing other people in the awkward position of having to protect us, or of providing us with excuses to do things, or of doing things for us they would rather not do.

Projection - blaming other people (things) for our problems.

Intellectualization - dealing with problems or painful events by reacting to them with our brains, but not with our hearts. This keeps the problems from getting personal and painful.

Rescuing - running to the aid of someone else to avoid facing one's own hurt.

Wooden Leg - focusing attention on one problem or handicap in order to avoid facing a bigger one.

Repression - forgetting or putting unpleasant feelings or thoughts out of mind.

Compensation - covering up or hiding painful experiences or feelings by pointing to (or emphasizing) more positive ones.

Following the Path of Least Resistance - doing and feeling what others want us to do or feel to avoid pain, risk or criticism.

Distraction - being excited over something that isn't important to keep people from talking about painful issues.

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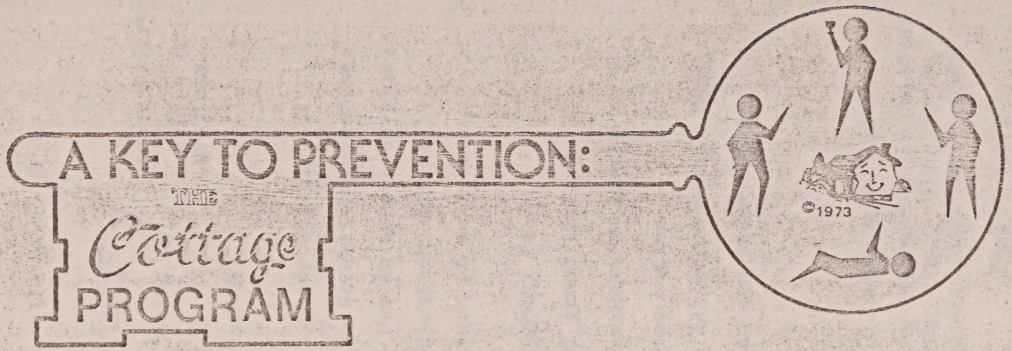
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SOME CHARACTERISTICS OF ALCOHOLISM

- 1 Low self esteem.
- 2 Inability to cope.
- 3 Inability to relate.
- 4 Inability to respond.
- 5 Inability to make responsible decisions.
- 6 Unhealthy dependencies.
- 7 Low tolerance for tension.
- 8 Marked personality change when drinking.
- 9 Loss of control of drinking.
- 10 Deep underlying sense of inadequacy.

SUPPORTING FACTORS IN ALCOHOLISM

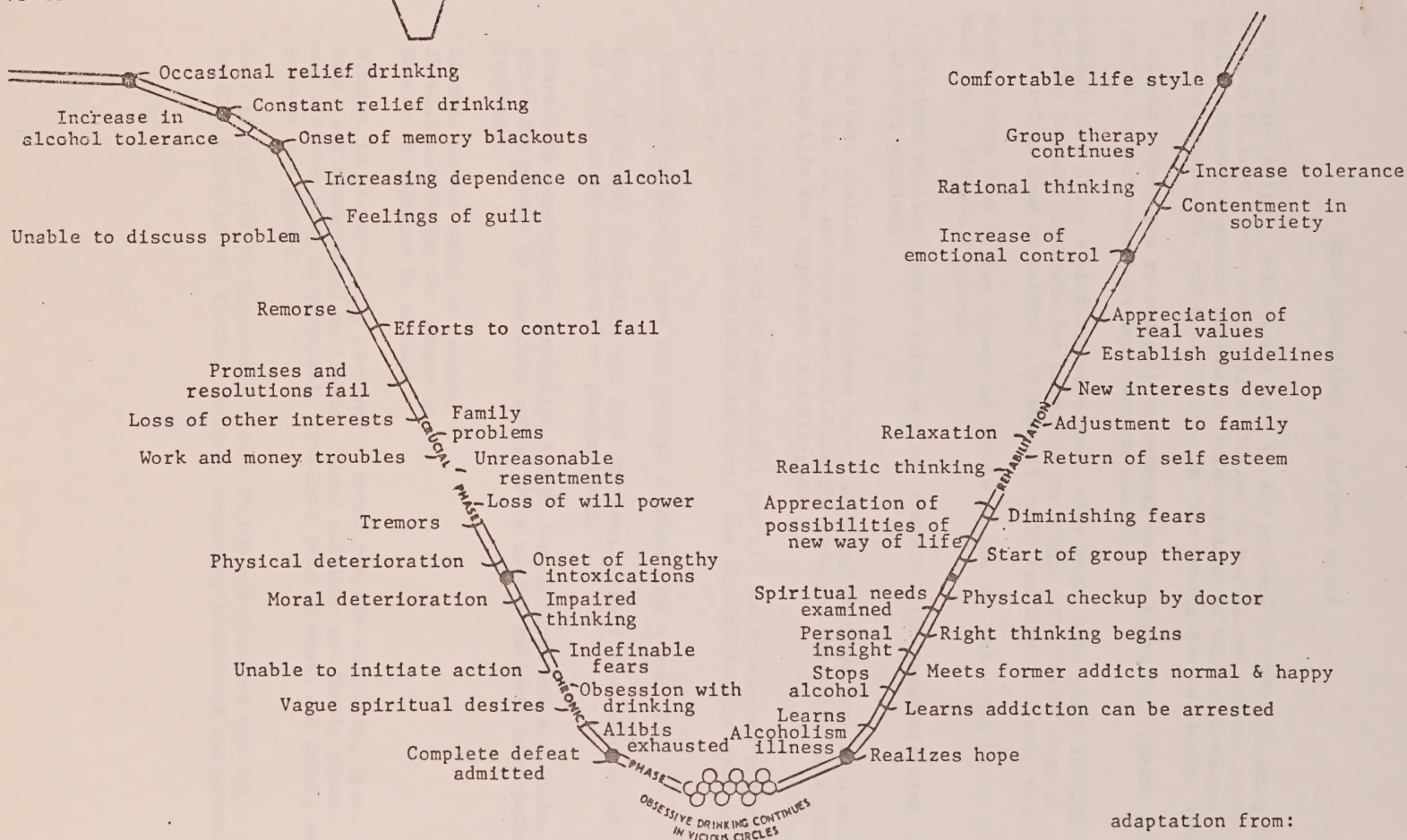
1. Alcoholism usually involves two or more persons.
2. The primary aspect of alcoholism is denial.
3. Denial is present in all people surrounding the drinking person.
4. Recovery from alcoholism may best be initiated by someone other than the one who is drinking.

THE FOUR STAGES IN THE FAMILY WITH ALCOHOLISM

- | | | |
|---|----------------|---|
| 1 | DENIAL | Everyone denies that there is an alcoholism problem. Family members try to hide the alcoholism both from each other and from those outside the family. |
| 2 | HOME TREATMENT | Everyone tries to get the alcoholic to stop drinking. Hiding bottles, nagging, threatening, persuasion and sympathy are tried. Home treatment always fails because the efforts made are toward changing the behavior of <i>someone else</i> . |
| 3 | CHAOS | The problem becomes so critical that it can no longer be denied and hidden. Neighbors and friends become aware of the alcoholism. Role reversal takes place within the family. |
| 4 | CONTROL | The spouse or family member takes complete control of and complete responsibility for the alcoholic. If still living within the family, the drinking member becomes an emotional invalid. |

A CHART OF ALCOHOL ADDICTION AND RECOVERY

TO-BE-READ-FROM-LEFT-TO-RIGHT



adaptation from:

"Group Therapy in Alcoholism"
M.M. Glatt, M.D., D.P.M.
Warlingham Park Hospital

Reprint from
The British Journal of Addiction
Vol. 54, No. 2

SOME DIMENSIONS OF ALCOHOL ABUSE

Forty three billion dollars was lost to our economy in 1975-including \$19.64 billion in lost production, \$12.74 billion in health and medical costs, \$5.14 billion in motor vehicle accidents, \$2.86 billion in violent crimes, \$1.94 billion in social responses, and \$.43 billion in fire losses due to alcohol abuse.

Alcohol taxes are second only to Federal income taxes for Federal income. One job in forty-seven is dependent on alcohol.

Alcohol is a drug, a mind altering drug, that would have great difficulty passing present standards for prescription drugs. The "safe" dose is .04% and a lethal dose is between .3% and .5%, only ten times the safe dose.

Alcohol even does tissue damage at levels as low as .04% - two beers in half hour for a 150 pound person.

Thirteen million (ten million adults, three million teenagers) have serious alcohol problems.

The Jews, Italians and Chinese have the lowest problem rate with alcohol - less than 2%, and have been drinking the longest. Drinking is a part of family life but drunkenness is a disgrace.

For the Irish and Mexican men alcohol use is tied to manhood and much of the drinking is done outside the home. The alcohol problem rate is high - over 11%

Indians and Eskimos have the highest problem rate - over 50%.

Only 3% of the alcoholics are skid row bums. Forty five percent of alcoholics are managerial or professional.

Where both parents are alcoholics 1/2 of the children are alcoholic. Where one parent is alcoholic one of three of the children have personal problems.

Alcohol is one cause of cancer.
Alcohol can damage the unborn child.
Memory is impaired by alcohol.

Alcohol is significantly involved in motor vehicle accidents; home, industrial, and recreational accidents; crime; suicide; and family abuse. Accidents and violence play an especially prominent role in death and injury among the younger age groups.

Half of all traffic fatalities (over 25,000 per year) and one-third of all traffic injuries are alcohol related, according to current estimates.

The more the driver drinks the more likely there is to be an accident and the more severe that crash is apt to be. Up to 59 percent of fatal crashes involve drinking drivers with blood alcohol concentrations (BAC) of 0.10 percent or higher.

The probability of crash involvement increases dramatically as a driver's BAC increases. The relative risk factor of being involved in or causing a crash at a BAC of 0.05 percent is one and a half times that of 0.02 percent. At a BAC of 0.10 percent, compared to 0.02, the relative risk doubles for being involved in a crash and quadruples for causing a crash.

At all the BAC levels, male drivers aged 18 to 24 years or 65 years and older are more likely to be involved in a crash.

In studies in which multiple criteria are used, up to 37 percent of DWI arrestees are identified as alcoholics, and a total of 48 percent are identified as persons with serious drinking problems.

A significant number of industrial and aviation accidents, drownings, burns and falls have been attributed to drinking. Studies have found that up to 40 percent of fatal industrial accidents, 69 percent of drownings, 83 percent of fire fatalities, and 70 percent of fatal falls were alcohol related.

While information on the role of alcohol in crime is limited, studies show relatively high involvement of alcohol in robbery, rape, assault, and homicide. Alcohol-involved crime often includes both a drinking offender and a drinking victim.

More than one-third of suicides involve alcohol, a disproportionately high number of people with drinking problems commit suicide. In 1975 as many as 10,000 suicides were related to alcohol use, and up to 8,400 alcoholics committed suicide.

Alcohol and family abuse is a neglected area of research. Excessive drinking has been implicated in child abuse, child molesting, and marital violence. A large number of child abusing parents have histories of drinking problems.

REFERENCES

Second Special Report to U.S. Congress on Alcohol & Health
Third Special Report to U.S. Congress on Alcohol & Health
Alcohol & The Body - Dr. Charles Becker M.D.

Your name or other marking to help you identify your paper again.

QUESTIONS TO HELP YOU KNOW WHERE YOU ARE IN RELATION TO ALCOHOL -

YES NO

- | | | |
|--|-------|-------|
| 1. Do you sometimes drink excessively when you are disappointed, argued with, or aggravated by someone? | _____ | _____ |
| 2. Do you drink more than usual when you are troubled or under pressure? | _____ | _____ |
| 3. My blood alcohol level was .15 or greater, at the time of my last arrest. | _____ | _____ |
| 4. Do you suffer memory losses of events during the evening, and yet not pass out? | _____ | _____ |
| 5. Do you try to squeeze in a couple of extra drinks during the evening without other people knowing it? | _____ | _____ |
| 6. On some occasions, do you feel ill at ease if alcohol is not available? | _____ | _____ |
| 7. Are you rushing more to get that first drink than you did, say last month? | _____ | _____ |
| 8. Do you occasionally have feelings of guilt about your drinking? | _____ | _____ |
| 9. When your friends and family discuss your drinking, do you quietly resent it? | _____ | _____ |
| 10. Are your "blackouts" more frequent recently? | _____ | _____ |
| 11. Do you want to continue drinking when your friends say "enough"? | _____ | _____ |
| 12. Do you have a reason when you get drunk? | _____ | _____ |
| 13. Are you embarrassed by the things you say and do when drunk? | _____ | _____ |
| 14. Have you switched drinks or changed your pattern to control your drinking? | _____ | _____ |
| 15. Do you promise yourself to control your drinking and then break the promise? | _____ | _____ |
| 16. Have you changed jobs or moved to a new place to control your drinking? | _____ | _____ |
| 17. Do you avoid friends and family when drinking? | _____ | _____ |
| 18. Are financial and work problems increasing? | _____ | _____ |
| 19. Do you feel people are treating you unfairly? | _____ | _____ |
| 20. When drinking, do you eat irregularly and very little? | _____ | _____ |

(continued on other side)

	<u>YES</u>	<u>NO</u>
21. Do you take another drink in the morning to quiet your "shakes"?	_____	_____
22. Do you stay drunk longer on fewer drinks now, than you did six months ago?	_____	_____
23. Do you occasionally stay drunk for several days?	_____	_____
24. Are you sometimes depressed and feel that life isn't worth living?	_____	_____
25. Do you occasionally have hallucinations after a period of drinking?	_____	_____
26. Do you have vague fears after drinking heavily?	_____	_____
27. I would be interested in an individual counseling appointment with a trained counselor.	_____	_____
28. Have you ever sought and received help for a drinking problem?	_____	_____
29. Are you presently involved in an alcohol rehabilitation program? (The Alcohol Information School is not considered a rehabilitation program.)	_____	_____
30. If you answered "yes" to question #29, please list the name of the program. _____		
31. Would you be interested in additional classes on drinking problems?	_____	_____
How many?	_____	_____
32. I would like more information.	_____	_____

In the space below, try to list the three most important reasons why you drink.

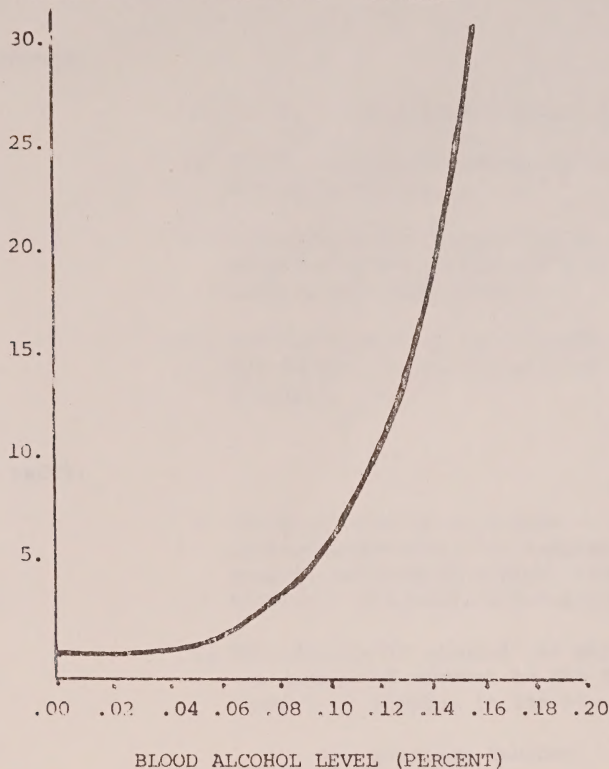
1.

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3.

As a person's blood alcohol level increases the risk of causing an accident also increases.

RELATIVE PROBABILITY OF CAUSING AN ACCIDENT



Suggested Control Measures:

- (1) Support and encourage the attitude and practices of those who choose not to drink.
- (2) Encourage society's disapproval of excessive drinking - especially as it contributes to accidental injury causation.
- (3) Provide the drinker (especially the social or occasional drinker) with information upon which he can make intelligent decisions concerning drinking and its relationship to accidental injuries.
- (4) Provide treatment and improve rehabilitation procedures for those who are problem drinkers and alcoholics.
- (5) Encourage the adoption, upgrading, and/or stricter enforcement of laws intended to control accidental injuries which are influenced by the use of alcohol.

ALCOHOL AND ACCIDENTS

THE PROBLEM:

Alcohol is a contributing factor in:

- (1) about one-half of the motor vehicle operators killed each year.
- (2) home accidents. According to a recent study over 30% of the males and 15% of the females injured had been drinking.
- (3) non-commercial fatal aviation accidents. Over 30% of the pilots killed last year had been drinking.

ALCOHOL FACTS:

1. Beverage alcohol is a drug--a central nervous system depressant. It reduces a person's visual acuity, peripheral vision, reaction time, glare recovery, judgment, and hearing ability.
2. The effects of alcohol are directly related to the amount of alcohol in the blood. The concentration of alcohol in the blood is related to the:
 - (a) quantity imbibed
 - (b) length of time since drinking began
 - (c) time between drinks
 - (d) nature of the beverage
 - (e) body weight
 - (f) quantity and kind of food in the stomach at the time of drinking

Alcohol is water soluble, does not require digestion, and is absorbed directly into the blood stream. Oxidation occurs at a very slow, steady rate (about 1 drink an hour). A person cannot speed up this process by exercise, fresh air, cold showers, coffee, or other "remedies".

Example: If a person consumes four drinks, about four hours are required for the body to oxidize all the alcohol. Alcohol and certain other drugs taken in combination have a synergistic effect, which increases a person's likelihood of being involved in an injury producing accident.

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ASKING HELP FROM THE CHURCH

A fairly steady stream of people - the itinerant, the stranger, the unattached - stops by the inner city churches asking for assistance as crassly realistic as a bed or a hand-out, or as personally spiritual as a problem of death or disaster.

The giving of such help or direction to it is not the primary function of churches, nor are people who staff the churches always expert in handling such requests. To improve the ability of the churches to respond to requests for help is the special aim of this booklet, and is also an objective of the Social Action Ministry.

The Social Action Ministry is an informal group of clergy, social workers, and other individuals concerned about the problems of the poor, especially those who are hungry and homeless. Anyone who shares these concerns is welcome to the Ministry's meetings on the first Thursday of every month at 9:30 a.m., at the Paulist Center, Five Park Street, Boston, Massachusetts.

These members of S.A.M. gathered and wrote parts of the Directory: Robert Rutherford, Chairman; Janet Butler; Mary Geaney; Syd Henkel; Joachim Lally; Mary Lyons; Johan Maurer; Paul McGerigle; Trisha Solio; David Stang; and Judy Steele. Also, Lana Carpenter assisted in compilation of data.

Cover: The woodcut is by Fritz Eichenberg. The calligraphy is by Kim Webster.

PRICE: \$3.50
Additional copies of this Directory can be secured from: Robert Rutherford, Trinity Church, Copley Square, Boston, Massachusetts 02116. You may copy and distribute any pages of this Directory.

HELP IN ODD TIMES
FOR THE UNEXPECTED EMERGENCY

Getting help with problems of needing food, shelter, clothing, transportation - always difficult - is harder still at hours and on days when most agencies are closed.

The soundest advice - sometimes the only advice - come back on weekdays during working hours - a better job can be done.

BUT, IF the situation really is an emergency...
 IF it could not have been foreseen early this morning or yesterday...
 IF it can't wait...

There are some limited alternatives. The better known and the more useful ones are included in this directory. Read it over in the calm of a quiet working day, before you have an emergency. Also, as you, a social worker, a clergyman, a student on weekend telephone duty, become familiar with other resources, with places not listed here, but which you find to be helpful, write their addresses and telephone numbers in this booklet, so you will begin to have your own personal directory.

One other thought. Any directory is only as useful as you make it by your skill in finding out WHAT THE PROBLEM REALLY IS for which help is asked. Do you recall the parable about asking for bread and being given a stone?

Here is a list of starters. Add your own.

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LOW COST MEALS

PROGRAM/ LOCATION	OTHER INFORMATION	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
are Krishna Temple Commonwealth Avenue 86-1695	Guests must be clean and be somewhat interested in spirituality.	6:45 p.m.	6:00 p.m.	6:00 p.m.	6:00 p.m.	6:00 p.m.	6:00 p.m.	NONE
ley House 3 Dartmouth Street 62-5781	Men only.	7:00 a.m. 11:00 a.m.	7:00 a.m. 11:00 a.m.	NONE	7:00 a.m. 11:00 a.m.	7:00 a.m. 11:00 a.m.	7:00 a.m. 11:00 a.m.	7:00 a.m. 11:00 a.m.
Kingston House 59 Kingston Street 82-8819	Men and Women.	4:00 p.m.	NONE	12:00 p.m.	12:00 p.m.	12:00 p.m. 5:30 p.m.	12:00 p.m.	NONE
Old West Church 31 Cambridge Street 27-5088	Dinner fee of 25¢.	NONE	6:00 p.m.	NONE	NONE	NONE	NONE	NONE
Paulist Center Five Park Street 42-4460	Dinner fee of 25¢.	NONE	NONE	NONE	6:00 p.m.	NONE	NONE	NONE
Pine Street Inn 60 Bristol Street 482-4944	Men and Women.	5:00 a.m.- 6:45 a.m. 5:00 p.m.- 6:00 p.m.	5:00 a.m.- 6:45 a.m. 5:00 p.m.- 6:00 p.m.	5:00 a.m.- 6:45 a.m. 5:00 p.m.- 6:00 p.m.	5:00 a.m.- 6:45 a.m. 5:00 p.m.- 6:00 p.m.	5:00 a.m.- 6:45 a.m. 5:00 p.m.- 6:00 p.m.	5:00 a.m.- 6:45 a.m. 5:00 p.m.- 6:00 p.m.	5:00 a.m.- 6:45 a.m. 5:00 p.m.- 6:00 p.m.
Rosie's Place 1662 Washington Street 536-4652	Women & Children: Boys 12 and under with mother.	3:00 p.m.	6:30 p.m.	6:30 p.m.	6:30 p.m.	6:30 p.m.	6:30 p.m.	NONE
St. John the Evangelist 33 Bowdoin Street 227-5242	Contribution welcome.	NONE	NONE	NONE	NONE	6:00 p.m.	NONE	NONE
Salvation Army/Harbor Light Center 407 Shawmut Avenue 536-7469	Guests must arrive at 2:30 PM to re- ceive meal ticket. Limited no. of tic- kets (10) distribu- ted. Men & Women.	5:00 p.m.	5:00 p.m.	5:00 p.m.	5:00 p.m.	5:00 p.m.	5:00 p.m.	5:00 p.m.

NOTE: Low-cost meals for Senior Citizens are sponsored by the Council of Elders in various locations in the City. On Saturday and Sunday mornings the Church of the Covenant, Newbury and Berkeley Street, operates an emergency food pantry.

CLOTHING AND FURNITURE

CLOTHING

Better grade clothing can be bought at thrift shops, of which there are several dozen in various parts of the City. While inflation and depression have somewhat dried up the supply of used clothing being given to the shelters and the thrift shops, the problem of a warm coat or work clothes is more easily solved than the problems of food or shelter.

FURNITURE

It's becoming increasingly hard to get furniture. Try Morgan Memorial, Salvation Army stores, St. Vincent de Paul, or friends.

WHERE TO GET FREE OR LOW-COST CLOTHING

- | | | |
|--|--------------------------------------|------------|
| <u>Bridge</u> | 23 Beacon St., Boston | 227-7114 |
| Small amount of used clothing available for emergency use only. | | |
| <u>Cardinal Cushing Center</u> | 1375 Washington St., Boston | 542-9292 |
| Have a good supply of used clothing. 9 a.m. - 4 p.m. Monday through Friday. | | |
| <u>Catholic Charities</u> | 3 Margin St.(rear of office) Peabody | 532-3600 |
| Mondays 10 a.m. - 12 p.m. Free clothing for all ages. Social worker may take client at other times. | | |
| <u>Fragment Society</u> | Mrs. Greeley (Concord) | 1-369-1842 |
| Layettes; also other clothing in emergency situations. Referral is required from social worker or church, preferably in writing. One-time basis. Clothing can be picked up at King's Chapel House, 64 Beacon Street, Boston. | | |
| <u>Haley House</u> | 23 Dartmouth St., Boston | 262-5781 |
| Men only. Have very small amount. Clothing usually given out about 10 a.m. | | |
| <u>Harbor Light Center</u> | 407 Shawmut Ave., Boston | 536-7469 |
| Referral preferred, but can walk in off the street. Hours 12:30 p.m. to 2 p.m. | | |
| <u>Kingston House</u> | 39 Kingston St., Boston | 482-8819 |
| Free clothing to men, women, and children through referral. Tuesday through Friday - open 10:30 a.m.; also 3 p.m. to 4 p.m. on Thursday. | | |

CLOTHING CONT'D.

- Morgan Memorial 95 Berkeley St., Boston 357-9710
Sells used clothing at low prices geared toward low income. Also has many suburban stores. Call for locations.
- Old West Church 131 Cambridge St., Boston 227-5088
Have very small amount at drop-in center. Can come to office between 8:30 a.m. and 2:30 p.m. and on Monday evenings.
- Pine Street Inn 60 Bristol St., Boston 482-4944
Have free clothing. May take what is needed, depending on availability. Men: Monday - Friday, 7:15 a.m. Women: Monday - Friday, 1:30 p.m.
- Project Place 32 Rutland St., Boston 267-9150
Have free box. People can come from 9 a.m. to 10 a.m.
- Protestant Social Service Bureau 776 Hancock St., Quincy 773-6203
"The Bureau Draw" - good durable clothing and housewares available at low cost, free in desperate cases. Wednesday and Thursday, 9:30 a.m. to 3:30 p.m. Friday 11 a.m. to 5 p.m.
- Red Cross 262-1234
For disaster situations only. They have a central distribution point and also give vouchers.
- Rosie's Place 1662 Washington St., Boston 536-4652
Have some used clothing available for women and children, but supply varies.
- St. Augustine's Corner of Dorchester & 8th Ave., S. Boston 268-1230
Thrift shop; nominal charge, but will donate when need is pressing. Open from 9 a.m. to 1 p.m. on Tuesday, Thursday, and Friday. From 9 a.m. to 4 p.m. on Saturday.
- St. Vincent de Paul 294 Washington St., Boston 542-0883
Free used clothing for those in need. Should be referred by social worker, agency, or church. They try to give what client needs.
- Salvation Army 1500 Washington St., Boston 267-6289
Free used clothing only in emergencies, i.e. fire, flood. Must be verified by fire department, police, etc. They issue voucher good at Salvation Army store, 61 Brookline St., Boston.
- Sancta Maria 11 Waltham St., Boston 423-4366
Women only. Just enough for own clients.
- Shelter, Inc. Box 516, Cambridge 547-1885
Have good supply for own clients only. However, could provide some to other agencies in emergency situation.

ALCOHOLISM

The route back from alcoholism begins with "drying out" or detoxification. The proper entry to this route comes at Room 5, Emergency, Boston City Hospital, where medical reassurance can be given that there is no other endangering problem, and a referral made to one of the detoxification centers which has an empty bed. Unfortunately, all beds are frequently full. The stay at a "detox" is five days.

The centers, if they have space, will also sometimes admit people who arrive at their door without referral.

Experienced alcoholics have sometimes developed a preference for a particular detoxification center. Alcoholics also frequently tie up people's time in an effort to be admitted to their favorite place, or to avoid the long wait at City Hospital. Knowledgeable people advise not giving alcoholics money for taxifare to ride to the detox. Alcoholics Anonymous takes a rather stern line that the drinker should be able to find his own way to the center, but softer-headed or softer-hearted people will transport an alcoholic to the center in a car, sometimes to discover that his patient walked away the next day. Admissions are all voluntary.

Veterans Administration has a program, as well as most local hospitals, if there is insurance coverage and medical admission. Good reports have come back from, among others, St. Elizabeth's, Norwood, and Cambridge. Many of the people who work with alcoholics have themselves been through the problem, and as a general rule, they are as effective as anyone knows how to be in this puzzling problem, and extraordinarily kind.

EMERGENCY REFERRAL - ALCOHOL AND DRUGS

BOTH ALCOHOL AND DRUG ADDICTIONS

Project Place

32 Rutland Street, Boston, MA. 24-hour hot-line: 267-9150.
Office: 262-3740. Free counseling from 9 a.m. to midnight, seven days a week.

Erich Lindemann Mental Health Center's Information & Referral Office

Second floor, 25 Staniford Street, Boston, MA. Office: 727-1274.
Open 9 a.m. to 5 p.m. weekdays. Contact Person: Abe Morochnick (Director).

The Third Nail, Inc.

71 Washington, Street, Brighton, MA. 24-hour hot-line: 787-0306.
Open 9 a.m. to 9 p.m. weekdays, 9 a.m. to 2:30 p.m. Saturdays. Drug and alcohol/drug counseling (must have drug involvement).

Boston City Hospital

818 Harrison Avenue, Boston, MA

Alcohol Clinic: New Outpatient Building, Fourth Floor, 424-4815.
Office hours: Weekdays 9 a.m. to 5 p.m.
Clients seen weekdays 1 p.m. to 5 p.m.,
Monday evenings 6 p.m. to 9 p.m.

Alcohol Referral: Address same as Alcohol Clinic, Room 5, 424-4080
Open 24 hours a day, seven days a week.

Drug-related Department of Narcotics Addiction, 19 Bradston Street,
Referrals: Boston, MA. 424-4094/4095, 424-5151.

Clinic hours Monday 6 a.m. to 7 p.m., Tuesday through
Friday 6 a.m. to 2 p.m.

Dosing hours daily 6 a.m. to 8:30 p.m., 10 p.m. to
12 p.m.

Tufts N.E. Medical Center

252 Tremont Street, Boston, MA. Substance abuse program. Appointments
weekdays 9 a.m. to 6 p.m. Clinic hours 9 a.m. to 5 p.m. 956-5906.

ALCOHOL

Alcohol Information and Referral

24-hour referrals, seven days a week. 524-7884/7887 or 524-2017.

EMERGENCY REFERRALS - ALCOHOL AND DRUGS CONT.

Alcoholics Anonymous

93 Purchase Street, Boston, MA. 426-9444. Monday through Friday 9 a.m. to 9 p.m.; Saturday, Sunday, and Holidays 12 noon to 9 p.m.

Al-Anon (Braintree)

843-5300. Monday through Friday 10 a.m. to 3 p.m. Remainder of the time there is a live answering service giving referrals to meetings, etc., and taking names and addresses for literature.

Andrew House, Inc.

25 Leonard Street, Boston, MA. Detoxification center. 24 hours a day, seven days a week. 265-0900.

Boston Detox Program

19 James Street, Boston, MA. Referrals only. 266-2615 days; 266-2619 evenings.

St. Elizabeth's Comprehensive Alcoholism Program (SECAP)

736 Cambridge Street, Brighton, MA. Ten-bed alcoholism rehabilitation unit. Ten-day rehabilitation program recommended to be followed by an outpatient program. 782-7000, ext. 2575. Counselor on duty 24 hours a day; admission preferably before 8 p.m.

Kenmore Square Treatment Facility

61 Brookline Avenue, Boston, MA. Detoxification center. 24-hour phone 261-8467.

Mass. Correctional Institution at Bridgewater

There are shuttle runs from Pine Street Inn at 8 a.m., 2:30 p.m. and 6:00 p.m. almost every day to the Voluntary Detoxification Center.

DRUGS

Drug Problems Resource Center

485 Massachusetts Avenue, Cambridge, MA. Outpatient counseling, sheltered workshop, methadone program. Weekdays 8:30 a.m. to 5 p.m. 661-5700.

Libre - B.U. Drug Clinic

85 East Newton Street, Boston, MA. Weekdays 9:30 a.m. to 5:30 p.m. Saturdays and Sundays (no new clients) 9:30 a.m. to 11:20 a.m.

Boston State Hospital Drug Abuse Rehabilitation Center

591 Morton Street, Dorchester, MA. Orientation and evaluation weekdays (except Friday) at 9 a.m. to approximately 9:30 p.m. They take people only at this time. Office 436-6000 ext. 138.

A LIST OF FREE AND LOW-COST HOUSING AND
SPECIAL TEMPORARY SHELTERS

GROUP A - FREE SHELTERS

- (1) Pine Street, Rosie's Place, Harbor Light, Shelter (see details below) are the free beds in town. The City of Boston Department for Homeless Persons, 43 Hawkins Street, has a voucher system for eligible people and a list of landlords who will accept this method of payment. Rooming houses are a disappearing species. The housing problem is painful, and worsening.

- (2) Project Place
32 Rutland Street
Boston, MA 02118
262-3740
267-9150 * Hot-line

Hours: Hot-line is open all night. Gives referrals, counseling.

This is not a shelter. Only for people who are desperate for a place to stay. No beds or cooking facilities. They do have hot water. Must leave in the morning. Persons must be accepted by overnight staff.

Services: Face-to-Face Counseling: 9 a.m. to midnight.

Drop-in Center: Afternoons 1 p.m. to 5 p.m.

At present, Tuesday, Thursday, Saturday. Call for changes. Focus is mainly social, includes tours to museums, short excursions.

- (3) Shelter
Box 516
Cambridge, MA 02139
547-1885
547-1774 (Virtually 24-hour phone service)

Hours: Monday - Friday: 6 p.m. to 8 a.m.
Saturday - Sunday: 7 p.m. to 8 a.m.

Provides overnight emergency free shelter for homeless men and women over 18 years old. They do accept male and female couples but sleeping areas are separate. They do take families when there is space. (They have an area set up for 2-5 member families. Example: Mother and two children.)

Normal stay is 1-3 days. Can be longer (one week) if persons have a definite plan to move into other housing. Depends on the individual situation.

Persons must be referred through some outside referral agency. Cambridge agencies given priority. Outside agencies are put on a waiting list. If an outside agency calls after 6:00 p.m. and there is space available, they will be considered.

GROUP A - FREE SHELTERS CONT.

- (4) Transition House
(Location not published)
Mailing Address:
P.O. Box 530
Harvard Square Station
Cambridge, MA 02138
354-2676 * Office
661-7203 * Hot-line

Hours: Call Hot-line.

A free shelter which only accepts women who have been beaten and their children. No boys over 12 admitted. Women without children may stay four weeks, women with children may stay six weeks. All persons wishing to stay at Transition House may contact a social agency, hospital or police department. However, it is better if the woman calls the hot-line directly. Women are screened over the phone by a staff member before being accepted for residence.

- (5) Casa Myrna Vasquez
(Location not published)
266-4305 * Office (administrative and technical services)
262-9581 * Shelter

Hours: Open 24 hours a day.

Free shelter for women and children. Located in the South End. Will not accept transients nor those addicted to drugs or alcohol. Not for actively psychotic women. Those seeking shelter must telephone and must be screened before being admitted.

*** The shelter is temporarily closed (3-4 months). However, they are open for drop-in counseling. Phone operates 24 hours a day.

- (6) Temporary Home for Women and Children
41 New Chardon Street
Boston, MA 02114
523-2337

Hours: Open 24 hours a day - Seven days a week.

This agency offers temporary free shelter to women and their children. It does not accept boys over 12 years of age. Meals are supplied. Laundry facilities are available. Admissions are usually through a referral by a Public Welfare office or social agency. Self-referrals are accepted in the evening and are screened by person on duty.

Transient and other single women are accepted although the services are geared to families in crisis. The limit for number of single women is 5. It is preferred that the stay of a family or individual be kept to two weeks.

GROUP A - FREE SHELTERS CONT.

- (7) Respond
(No address given)
623-5900

Hours: 9 a.m. to 5 p.m. Monday through Friday. Answering service, after 5 p.m. Monday - Friday and 24 hours a day on Saturday and Sunday, gives referrals.

A free shelter for women, alone or with children. Primary purpose is to help people from Somerville but will accept persons from other communities. Persons calling the above number will be screened over the telephone and then will travel to the office where they will be further screened. ("Intake" lasts one hour.)

Persons seeking entry must call Monday through Friday between 9 a.m. and 5 p.m. Shelter's program includes support groups and legal advice. Support group meets Tuesday and Thursday 1 p.m. to 3 p.m. A child therapist is on duty to take care of children of mothers who come to the support group.

- (8) Pine Street Inn
60 Bristol Street
Boston, MA 02118
482-4944

Hours: Closed 9 a.m. to 4:30 p.m.

A free shelter for men and women over 18 years of age. Operates on a first come, first served basis. Breakfast is served 5 a.m. to 6:45 a.m. No Lunch. Supper is served in the evening 5 p.m. to 6 p.m. Doors close at 10 p.m. No one admitted after that time. Clothing available 5 days a week. Volunteer nurses clinic open 4:30 p.m. to 7 p.m., seven days a week.

- (9) Newton-Wellesley-Weston-Needham Multi-Service Center
1301 Center Street
Newton Center, MA 02159
244-4802

Hours: 24 hours a day, seven days a week. Office open 9 a.m. to 5 p.m. Phone is answered other hours (except 5 p.m. to 7 p.m.)

This is a shelter which will accept adolescents aged 13-20 provided that they are residents of Newton, Needham, Wellesley, or Weston. All must be screened by a counselor before being accepted as residents. Limited to 30 days of residence.

GROUP A - FREE SHELTERS CONT.

- (10) CODE
136 Main Street
Acton, MA 01720
1-263-8777 * Hot-line

Hours: This is a hot-line and crisis intervention information center. They do not have a shelter.

Serves Acton, Boxborough, Carlisle, Concord, Harvard, Littleton, and Maynard.

Services: Any kind of call from kids to elderly. Storm Crisis counseling. On-going legal clinic.

Battered women's group - call Wednesday 9:30 p.m. to 11 p.m.

- (11) Place Runaway House
402 Marlborough Street
Boston, MA 02115
536-4181

Hours: 24 hours a day, seven days a week.

This is a short-term free shelter for youth aged 13 through 17 - both male and female. It is primarily for runaways. State law requires that the staff contact parents within 72 hours after a youth has accepted shelter. There are free meals and counseling services. Will not accept violent people, heavy drug users or prostitutes (although they do try to help girls who are trying to get out of the profession). This is not a crash pad. Youths may call first or just knock on the door. If agency is referring someone, they prefer you have the youth call first and talk with them.

They do advocacy casework -- whatever the individual needs.

- (12) Catholic Charitable Bureau of Boston
Ten Derne Street
Boston, MA 02114
523-5165 (They have an answering service but it's best to call during office hours.)

Hours: Monday through Friday 8:30 a.m. - 5:45 p.m.

Since May -- no longer an emergency shelter. They have a contract with the State Department of Public Welfare's new Bureau of Social Services. Referrals are made from the State only.

Services are primarily pre-natal and post-natal for unwed mothers along with foster homes for adoption. Evening counseling by appointment. Deals with minor adjustment problems such as marital and work. Staffed by social workers.

GROUP A - FREE SHELTERS CONT.

- (14) Boston Children's Service Association
867 Boylston Street, Boston, MA 02116
267-3700 * Office and Hot-line

Hours: (Office) 9 a.m. to 5 p.m.

As of May, 1980, this is no longer an emergency shelter. They have a contract with the State Department of Public Welfare's new Bureau of Social Services. Referral through the State. Services are primarily for their own clients. However, they don't turn others away but would refer them on.

Services: Expectant mothers and their children (infants to 12 years of age and beyond.) If it's not a client of theirs, they follow through as is necessary.

Both agencies accept only cases where abuse and neglect are apparent.

GROUP B - LOW COST RENTAL POSSIBILITIES

- (15) Roxbury Salvation Army Shelter
23 Vernon Street
Roxbury, MA 02119
427-6700

No longer a free shelter. The charge is \$16 per day per family - seven day limit. Families in crisis accepted (fire, theft, vandalism, life threatening situations). Mainly accepts families from Roxbury-Dorchester areas of Boston. Cannot accept families evicted for non-payment of rent or people with serious mental disorders or physical handicaps.

- (16) The Armed Services YMCA in Boston
32 City Square
Boston, MA 02129
242-2660

Hours: Open 24 hours a day seven days a week.

Basically, a YMCA for military personnel and families. However, they do accept civilians. It is advisable to call to reserve a room since facility is crowded when ships are in port.

Rates as of March 1, 1980 are as follows: (Daily)

Single: Civilian \$11.00
Military \$ 7.00

Double: Civilian \$13.00
Military \$10.00

GROUP B - LOW COST RENTAL POSSIBILITIES CONT.

(16) The Armed Services YMCA Cont.

Single with Bath: Civilian \$15.00
Military \$12.00

Family (depends Civilian \$17.00
on family size): Military \$15.00

Civilian \$14.00
Military \$12.00

Special weekly rates by appointment with residence director. Meal rates are also negotiable.

They also provide an American Youth Hostel. Charge is \$6.00 per night.

Students with I.D. and Senior Citizens pay \$1.00 less than regular rate.

(17) Hotel Essex
695 Atlantic Avenue
Boston, MA 02111
482-9000

Hours: Open 24 hours a day, seven days a week.

Rooms for guests:
Rates (September 1980):

Single: \$23.00

Two persons: \$30.00 - \$45.00

Weekly rates: \$63.00 - \$84.00, Single
\$104.00, Two persons
\$150.00, Four persons

(Children under 14 years of age - no charge)
All prices plus tax.

(18) Hotel Bradford
275 Tremont Street
Boston, MA 02116
426-1400

Hours: Open 24 hours a day, seven days a week.

Rooms for guests:

Rates (Nov - Dec 1980) \$29.00 Single, \$34.00 Double

Will accept families (usually 4 to 6 people).
Rates will change again in January, 1981. All rates plus tax.

GROUP B - LOW COST RENTAL POSSIBILITIES CONT.

- (19) Cambridge YMCA
820 Massachusetts Avenue
Cambridge, MA 02139
876-3860

Hours: Open 24 hours a day, seven days a week.

Rooms available for men.

Rates (September 1980): \$11.00, Single
\$ 9.00, per person Double

Weekly rates \$35.00 to \$44.00 (availability depends on how full residence is). Rooms must be paid for in advance. \$5.00 key deposit required.

- (20) Cambridge YWCA
7 Temple Street, Cambridge, MA 02139
491-6050

Hours: Open 24 hours a day, seven days a week. However, usually full. Rooms must be reserved in advance.

Rooms available for women.

Rates (September 1980): \$16.00 for transients a night. Some double rooms available for \$26.00 to \$28.00 a night. Permanent rates (1 month or longer) with ten meals \$55.00 to \$65.00 per week. Permanent guests are required to join the YWCA and go through an application process. Rooms must be paid for in advance.

Will accept emergency referrals: Children younger than age 17: \$10.00 per night. Stay limited 1-2 nights.

- (21) Boston YWCA (Berkeley Residence Club)
40 Berkeley Street
Boston, MA 02116
482-8850

Hours: Open 24 hours a day, seven days a week.

Rooms for women.

Rates (September 1980): \$15.00, Single a night
\$14.50, Double a night (per person)
\$69.55, a week with no meals.

Permanent rates (1 month or longer) with 14 meals \$69.55. Permanent guests are required to join the YWCA and go through an application process. Rooms must be paid for in advance. A transient checking in must have an I.D. and luggage. Meals are breakfast and dinner.

GROUP B - LOW COST RENTAL POSSIBILITIES CONT.

- (22) Bethany Union
256 Newbury Street
Boston, MA 02116
266-0240

Hours: 9 a.m. to 4 p.m. Monday through Friday
(Office open for receiving applications)

Single and double rooms available for women aged 18 to 30. The facility is intended to serve persons with low income (primarily those people in school and paying back loans or saving to get an apartment.) All seeking to stay there must go through an application process which includes a demonstration of financial need.

Rates (September 1980): \$31.00 a week for single
\$29.00 a week for double per person.

Residents are asked to stay at least four weeks. Rates include breakfast and dinner on weekdays. Pregnant women and women with children are not accepted.

- (23) Our Lady's Guild House
20 Charlesgate West
Boston, MA 02215
536-3000

A residence primarily for women who stay several weeks or more. Some transient women. Persons staying less than a week pay \$15.00 a night. Those staying two weeks or more pay \$30.00 - \$35.00 a week. Breakfast is available but not free. All persons must be interviewed by the Administrator before being admitted. Children are allowed.

- (27) St. Helena's House
89 Union Park Street
Boston, MA 02118
482-0833

An inexpensive boarding house for working and retired women. Rooms are private, baths are shared. Rates (September 1980) \$58.00 to \$60.00 a week including three meals a day every day.

GROUP C - SPECIALIZED LOW COST HOUSING

- (25) Elizabeth Stone House
108 Brookside Avenue
Jamaica Plain, MA 02130
522-3417

Hours: Call for appointment.

Inexpensive shelter for women over 18 in situations of emotional distress. Will accept women with children. This is an organized program for women willing to make a commitment to changing their lives. No persons actively addicted to alcohol or drugs accepted.

Women must call for an appointment and be interviewed by staff, then must meet with incumbent residents before being accepted. Once accepted, they must pay for their room (\$12.00 per week, \$45.00 per month), buy their own food and follow the rules of the House. Length of stay is usually up to 5 months.

- (26) Beacon Hill Friends House
Six Chestnut Street
Boston, MA 02108
227-9118

Hours: Reservations only.

This facility provides low cost rooms only to relatives of hospital patients -- persons who live in some other part of Massachusetts or the nation and who are visiting here. Rates (September 1980) are \$10.00 to \$12.00 per night for a single and \$16.00 for a double. Meals - \$2.50 Supper, \$1.50 Breakfast and Lunch.

It is best to call during office hours 9 a.m. to 5 p.m.

- (27) Women, Inc.
570 Warren Street
Dorchester, MA 02121
442-6166

This is a 24-hour treatment program for women 19 and over addicted to drugs and alcohol. Fees for staying at the residence are charged on an individual basis. (They don't refuse anyone if they can't pay.) The program does accept women with children (infancy to age 18). This is not a shelter. Women who wish to stay at the residence without participating in treatment will not be accepted.

Other Programs: Day Outpatient Program
Parenting Counseling

Child Care Center
29 Dudley Street
Roxbury, MA

GROUP D - SPECIAL RESOURCES FOR ASSISTING PERSONS AND FAMILIES
IN NEED OF TEMPORARY HOUSING

- (28) Red Cross Disaster Service
Greater Boston Chapter
99 Brookline Avenue, Boston, MA 02215
262-1234

Hours: Open 24 hours a day, seven days a week.

Offers emergency housing (at hotels and/or set up emergency shelter in schools, etc.) to persons and families who have been burned out or involved in a major natural disaster such as a windstorm or blizzard. They will help in any fire (1 alarm or more). Just call and they handle each crisis individually from that point.

- (29) Travelers Aid Society of Boston Main Office
312 Stuart Street
Boston, MA 02116
542-7286 * Office or 542-9875 Booth (Greyhound Bus Terminal)

Hours: 8:45 a.m. to 4:45 p.m. Monday through Friday
Greyhound Bus Terminal Booth open evenings from 5 p.m. to 7 p.m. Monday through Friday; 11 a.m. to 7 p.m. Saturday

Ordinarily this agency refers to other shelters in the Boston area. However, in an exceptional case, it will provide money to rent a room to shelter an individual or family traveling and in distress.

It also provides help to "relocatees" - persons who have come to Boston to find work and who are penniless upon arrival. Eligibility to enter this program depends upon the individual's abilities and past work history. Rooms or apartments are rented for relocatees for short periods of time, ordinarily until they receive their first paycheck.

- (30) Veteran's Agents
No single address or phone number

The Massachusetts Department of Veteran's Services oversees a locally operated program of charity for needy veterans and their families. Every city and town in the Commonwealth has an official known as the "Veteran's Agent" who is an employee of the town or city government. These men and women have limited budgets but are sometimes in touch with other sources of charity in the community. Applicants for financial assistance - including assistance with rental payments - must be prepared to prove their status as veterans. If this can be proven and if funds are available, rental assistance can be provided.

Names and telephone numbers of Veteran's Agents in specific cities and towns may be obtained from the Information Office of the Department of Veteran's Services, 727-3578.

GETTING OUT OF TOWN

The soundest advice: Refer all requests for bus fares or train fares or any other transportation help to:

TRAVELERS AID
312 Stuart Street
Boston, MA 02116
Telephone: 542-7286

The office is open Monday through Friday: 8:45 a.m. to 4:45 p.m.

Also an office at the Greyhound Bus Terminal can be telephoned until 7:00 p.m. weekdays and on Saturdays from 11:00 a.m. to 7:00 p.m. The telephone number is 542-9875.

Travelers Aid will verify the validity of the request, and will determine that a sound plan exists. They will not transport when transportation does not make good sense.

Requests for help in getting out of town are among the hardest to verify and among the easiest to use in defrauding the unsuspecting. One is advised to respond to them with great care.

If one feels impelled to respond on weekends or nights, the person asking for help in transportation should be willing to supply the name of a reference, a friend, a family member, a clergyman who should then be telephoned to validate the request.

A SELECTED LIST OF HOT-LINES
AND EMERGENCY NUMBERS

Please add your own. Try some of these out to find which ones are truly useful.

United Way Information & Referral	482-1454
Human Services Information	662-7070
Welfare Inquiries, Referrals, Food Stamps & Complaints	727-8084
Child Abuse Hot-Line	1-800-792-5200
Rape Crisis Center	492-7273
Mass. Coalition of Battered Women	426-8492
Suicide - Samaritans	247-0220
Foreign Languages	
Portugese	442-1494
Chinese	482-8451
Spanish	427-7175
Spanish (Cardinal Cushing Center)	542-9292
Police	911
Poison	232-2122
Rape	492-7273
Mass General Hospital Psychiatry Service	726-2994

THE NEXT DAY

Ask anyone making an emergency application to you to return the next working day when agencies and services can do a better job of helping. Also, the next day one can call:

Information Service - 482-1454

Their office, part of the United Way at 87 Kilby, has the most extensive resource file of helping services in New England. Call the social worker in their office and they can help work out a referral to a suitable community helping agency.

Family Service Association - 523-6400

34½ Beacon Street, Boston, MA. This is a centrally located, general social service agency and either by telephone or in person, their intake workers can help start someone through the complexities of the helping services.

State Public Welfare

Find the name, number and location of your public welfare office. They can be very helpful on basic maintenance problems.

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The Beautiful Strangers

All the beautiful strangers
Who held me for a night
And fell down in the darkness
On pillows soft and white.

All the beautiful strangers
All in the afternoon who
Praised my flat little stomach
And came back to my room.

All the beautiful strangers
Who spoiled me for a time
And taught me neon's just as nice
As afternoon sunshine.

As I Love My Own

Your smile as it widens on your face
Is like a child running off across
the hill.

And I love your smile
As I love my own,
And I love your smile.

Your hair climbing down around your
ears
Has never been more beautiful than now.
And I love your hair
As I love my own.
And I love your hair.

Your body moving down to mine
Is like the coupling of the pale
November clouds.
And I love your body
As I love my own.
And I love your body,
And it's part of my own.

All the beautiful strangers
Who spoiled me for a time
And taught me neon's just as nice
As afternoon sunshine.

AFFIRMATIONS OF FAITH

I.

We believe in God -- Creator, Redeemer and Life Giver -- who summons the Church to mission in the world:

-- To witness by word and deed to God's revelation in Christ and to the acts of love by which God reconciles us.

-- To evoke in us the personal response of repentance and faith through which we can find newness of life in loving relationships with God and with our brothers and sisters everywhere.

-- To bring us together into a Christian community of worship and love, and to send us forth into the world as servants in the struggle for meaning and justice.

-- To move us to live in awareness of the life-giving power of God's presence, in acknowledgement of God's rule over history, and in the confident expectation of the final completion of God's purpose.

II.

We believe in the Living God, the parent of all humankind, who creates and sustains the universe in power and in love.

We believe in Jesus Christ, God incarnate on earth, who showed us by his work and words, suffering with others, conquest of death, what life ought to be and what God is like.

We believe that the Spirit of God is present with us now and always, and can be experienced in prayer, in forgiveness, in the Word, the Sacraments, the community of the Church, and in all that we do.

III.

I believe in God, who is for me spirit, love, the principle of all things.

I believe that God is in me, as I am in God.

I believe that the true welfare of humanity consists in fulfilling the will of God.

I believe that from the fulfillment of the will of God there can follow nothing but that which is good for me and for all people.

I believe that the will of God is that each of us should love our fellow creatures, and should act toward others as we desire them to act toward us.

I believe that the reason of life is for each of us simply to grow in love.

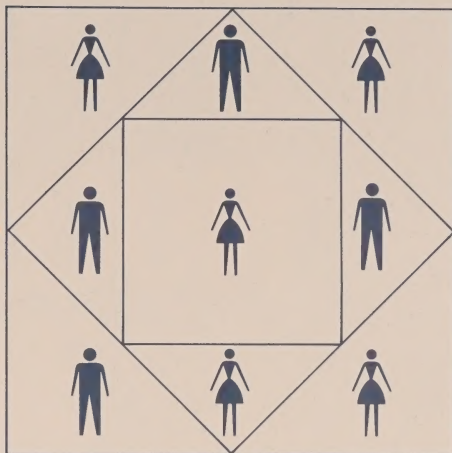
I believe that this growth in love will contribute more than any other force to establish the Dominion of God on earth.

The Apostles Creed

I believe in God, the Creator Almighty, maker of heaven and earth; And in Jesus Christ, the only begotten, Our Lord: who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; the third day Christ arose from the dead and ascended into heaven, and sitteth at the right hand of God the Almighty; from thence Christ shall come to judge the quick and the dead. I believe in the Holy Spirit, the holy catholic church, the communion of saints, the resurrection of the body, and the life everlasting. Amen.

THE SOLUTION

**Here's how to build
a separate area for
each person using
only two more square
enclosures.**



**And here's how to put your Modernfold Space Strategist to work
on solving your other space management problems.**

- ☐ Please send more detailed information.
- ☐ I'd like to talk with you about my space requirements.
- Here is a brief explanation of my current needs/problems.

NAME

TITLE

NAME OF FACILITY

ADDRESS

CITY

STATE

ZIP



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Wellesley Hills, MA 02181
5807



SPACE STRATEGIES FOR RELIGIOUS FACILITIES.

How to make your space work harder for your congregation.



Now, you can make your space flexible enough to meet the many demands placed on it without costly new construction.

Would your congregation benefit from a multi-purpose area that could accommodate a number of different social and recreational activities simultaneously? Can you set up classrooms of varying sizes for Sunday school and other educational functions? How do you handle attendance that fluctuates widely without building a sanctuary that

would be too big most of the time?

Here are just a few examples of how Modernfold distributors and the variety of Modernfold products they offer have been beneficial to many religious facilities with these and other space utilization problems. See if they call to mind any areas in your buildings that need improvement.



Spacesetter™ portable panels give you maximum flexibility because they require no permanent attachments.

These unique metal-framed panels are ideal for existing facilities because they don't require any permanent attachments to walls, floors or ceilings. You can rearrange them time and time again with no changes or damage to your current structure.

Classroom dimensions are easy to adjust with portable panels.

Classrooms formed with Spacesetter portable panels offer you special flexibility. By simply moving a row of these panels a few feet, you can expand or reduce the size of a classroom to fit the number of students using it.



With Spacesetter panels, even permanent-looking private offices and counseling areas won't limit your flexibility.

These floor-to-ceiling panels provide the privacy and sound control of fixed walls. Yet, should future needs call for rearrangement, it's easy to accomplish without any of the expense or mess of drywall construction.



This library has become more useful and inviting.

Now that this large library and reference room can be divided into smaller, more practical areas, several youth groups can hold discussions at the same time. During the summer, when school vacation activities are held, or in the evenings when special lectures are often scheduled, the panels can simply be relocated to create a larger open area.



The simple installation of an overhead track is all it takes to enjoy the flexibility of Modernfold accordion folding partitions.

Economical accordion folding partitions can be your key to more efficient space utilization without any major structural alterations. Several types of partitions are available, ranging from simple sight dividers

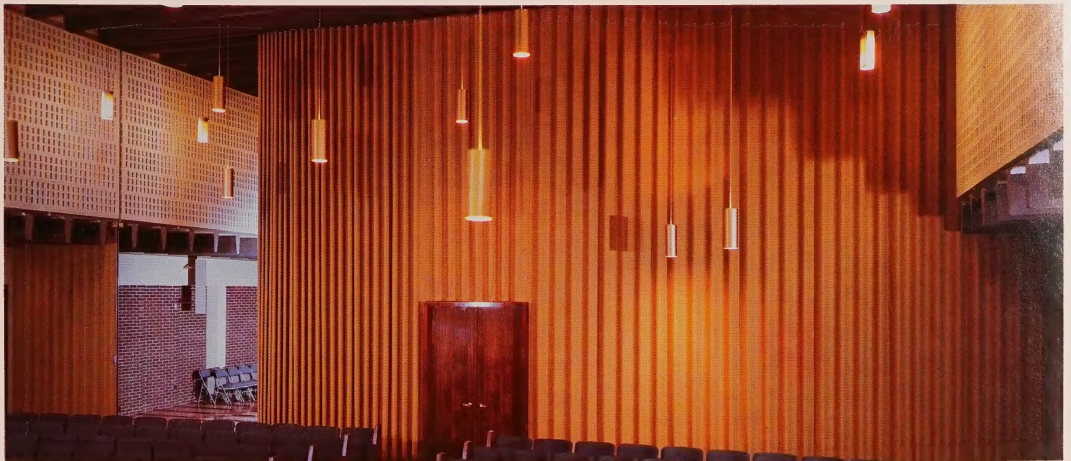
to highly effective sound-stopping Soundmaster[®] barriers. You can get exactly the level of isolation you need to suit your application.



A system of accordion folding partitions helps this church get the most from its space.

When the entire floor of the church isn't needed, the

walls along the periphery can form rooms of various sizes for bible classes and meetings.



They can provide fast flexibility even in very large areas or rooms with high ceilings.

No matter what the size or shape of the space you have, accordion folding partitions can make it more

functional and flexible. Even the largest partition can be moved easily by one of your ushers with the optional key-activated electric drive mechanism.



These energy-saving partitions can mean lower fuel bills.

There's no need to waste fuel heating or cooling large unoccupied areas when you can close off the unused sections. When this area is needed for additional seating capacity, the door can simply be pushed aside and the thermostat turned back on.

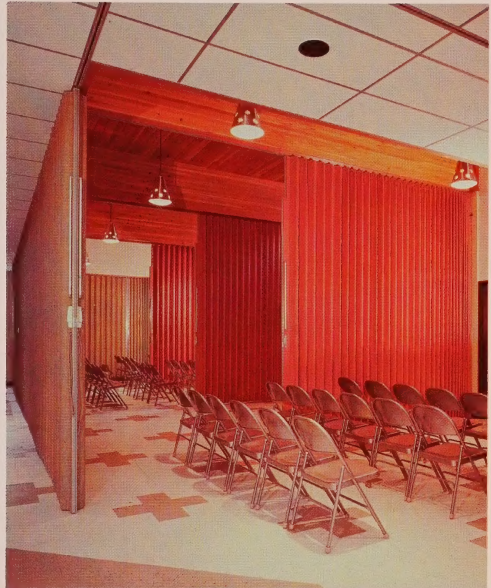


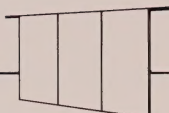
Now, this kitchen area serves a variety of purposes.

Here, an accordion folding partition was installed in the kitchen to control traffic flow to the food service section and to conceal the area so the room can be used for other functions.

These areas can host several meetings at once, and in minutes be opened up for a different activity.

All it takes to turn these areas from several small meeting rooms to one large recreational area is to push the folding partitions out of the way.





Easy-to-maneuver Spacesetter™ operable walls serve you through years of frequent relocation.

Spacesetter track-mounted operable walls are available in a variety of configurations for especially fast and smooth setup in almost any circumstances. Like the portable panels, these flatwall panels are built

with a tough metal frame for durability. They also offer you reliable sound control and the peace of mind of a proven Class "A" flame spread rating.*

You can easily accommodate congregations of various sizes.

At this church, when attendance is expected to be higher than usual, they just push back the Spacesetter track-mounted panels and allow seating to expand into the corridor as needed.



Spacesetter operable walls allow one area to serve several purposes in teaching areas.



A Spacesetter system made this area much more functional. The panels can be positioned to form an individual study carrel, a display board or an entire wall. When fully extended, the wall helps stop sound transmission, so activities in one room won't distract students in another. It can also be pushed back to create a single, large classroom or meeting room.

It's easy to add this special flexibility to existing



facilities because all you need to have installed is an overhead track. No new construction is necessary.

Spacesetter panels, whether single, paired or continuously-hinged, allow you to vary the size of your classrooms as often as changes in the number of students require. They're designed so instructors can easily move them anywhere along the tracks to form complete walls or partial barriers.

* These test results are intended only as a performance guide when comparing materials tested under the same ASTM E-84 procedure. They are not intended to reflect actual performance of this or any other material under actual fire conditions.

Your Modernfold distributor offers a full line of fine Modernfold products.



Space Divider™ partitions bring you convenience, flexibility and economy.

Available in floor-to-ceiling, partial height and open base designs, these partitions can provide you with space separation and traffic control at a price that won't strain your budget.



Sound Squares™ provide an easy and attractive way to absorb unwanted noise.

Decorative, lightweight Sound Squares provide exceptional sound control at a very economical price. Mount them anywhere noise and sound reverberation from hard surfaces are an annoyance—in lobbies, conference rooms, filing and word processing areas to name just a few.

The ideas in this brochure are just the beginning.

We hope they'll call to mind areas in your facility that could become more useful to more people with better space planning.

Give your Modernfold distributor a call. Together, you can develop a customized strategy to make your church building more flexible and efficient.

Modernfold

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The Modernfold Company, Inc.
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(617) 235-2086

5807

CAN YOU SOLVE THIS SPACE MANAGEMENT PROBLEM?



Nine people are in one large area.
Can you build two more square enclosures so that each person
will have an area of his own?

YOUR MODERNFOLD SPACE STRATEGIST CAN HELP YOU MAKE YOUR SPACE MORE FUNCTIONAL AND COMFORTABLE.

The puzzle on the cover is probably no more challenging than the space management problems you deal with every day. How can you continue to make the space you have work most comfortably and efficiently for the people who use it? How do you adapt to the needs that change by the day, the week and the year?

Facilities like yours need to work as hard as they can. And your Modernfold distributor has the experience in applications like yours to make sure they do. We hope you'll read the enclosed brochure carefully and take a look at some of the possibilities your Space Strategist can offer. Then call him or return the enclosed card for more ideas and information on products designed to provide you with more comfortable, cost-efficient space utilization.

Your Modernfold distributor has the expertise and the proven, high-quality products to help you plan for both short-range changes and long-term needs. He's an expert in smart space utilization, and can work with you to make the space you have fit all the requirements demanded of it. He can become your own Space Strategist.



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Depletion of Hormone Linked to Depression

By WALTER SULLIVAN

Scientists at Rockefeller University said yesterday that they were able to "turn on" and "turn off" the symptoms of depression in rats by injecting specific substances into a key center deep inside the brain.

The scientists believe the experiments represent an advance toward understanding the basis of depression in humans and in developing strategies to control it.

Symptoms of depression in rats are similar to those in humans. They include poor performance on tests of motor activity, sleeplessness, loss of appetite, loss of aggressiveness and an

absence of play activities.

These symptoms can be induced in rats by continued electric prodding or other forms of distress over which the animal has no control. Some forms of depression in humans are also thought to be caused by uncontrollable stress. In tests where a rat can avoid shocks by some learned action, the symptoms do not appear.

Two Substances Injected

Dr. Jay M. Weiss, leader of the research group, says the Rockefeller findings provide strong support for the view that stress-induced depression is caused by depletion of the hormone

norepinephrine in a specific area of the brain. The hormone acts as a transmitter for nervous impulses.

The Rockefeller experiments involved injections of one of two substances, piperoxane or yohimbine, into the locus coeruleus, an area deep within the brain stem. That substance blocked the action of norepinephrine and led to depression symptoms. By using a third substance, clonidine, it was possible to reverse stress-induced depression. The clonidine stimulated the norepinephrine receptors and enabled them to overcome a shortage of the hormone.

Dr. Weiss, who summarized recent advances in this field in a talk at the

American Psychological Association convention being held this week in Washington, said his findings and recent findings in other laboratories fell into line with observations of human patients, indicating that a disturbance of norepinephrine or serotonin is involved in causing the depression symptoms. Both substances constrict blood vessels and transmit nerve impulses.

Focus on the Brain Stem

The effectiveness of electroconvulsive shock treatments, Dr. Weiss believes, may be explained by the recent discovery that such shocks stimulate the action of an enzyme, tyrosine hydroxylase, that stimulates norepinephrine production.

In the last decade, various researchers have shown that uncontrollable

stress in rats alters the levels of catecholamines, the nerve-impulse transmitters such as norepinephrine. In the last two years the Rockefeller team's search for the focus of this effect has narrowed to the brain stem and now to the locus coeruleus.

Norepinephrine may not be the only transmitter involved in depression. Dr. Weiss cites the research of Dr. Hymie Anisman and his colleagues at Carleton University in Ottawa that indicate that alteration of brain levels of a substance called acetylcholine is involved. By manipulating acetylcholine with drugs, the Ottawa researchers have been able to induce and eliminate depression symptoms.

Dr. Arnold D. Sherman and Dr. Frederick Petty of the University of Iowa believe changes in serotonin are

similarly implicated. As noted by Dr. Weiss, breakdown products of norepinephrine or serotonin have been discovered in the cerebrospinal fluid of depression patients, indicating that one of both substances is involved in causing the disorder.

Dr. Weiss believes, however, that norepinephrine depletion is the controlling factor.

Girl Dies After 3 Transplants

COLUMBUS, Ohio, Aug. 24 (AP)—A girl who became the youngest human kidney transplant recipient in the world was 5 months old has died of uremia at the age of 13. Heather Stockman of Columbus, Ohio, who died Monday, received her first kidney in 1969 at Children's Hospital.

HALF FUR.



222	270
812	659
802	632
711	51
761	222
718	187
716	204
81	112
851	192
751	181
754	1
72	511
781	173
101	11
118	164
118	18
116	146
13	12
17	134
7	1
16	121
7	100
78	87
10	86
71	20
12	32
63	22
18	30
19	16
28	14
5	11